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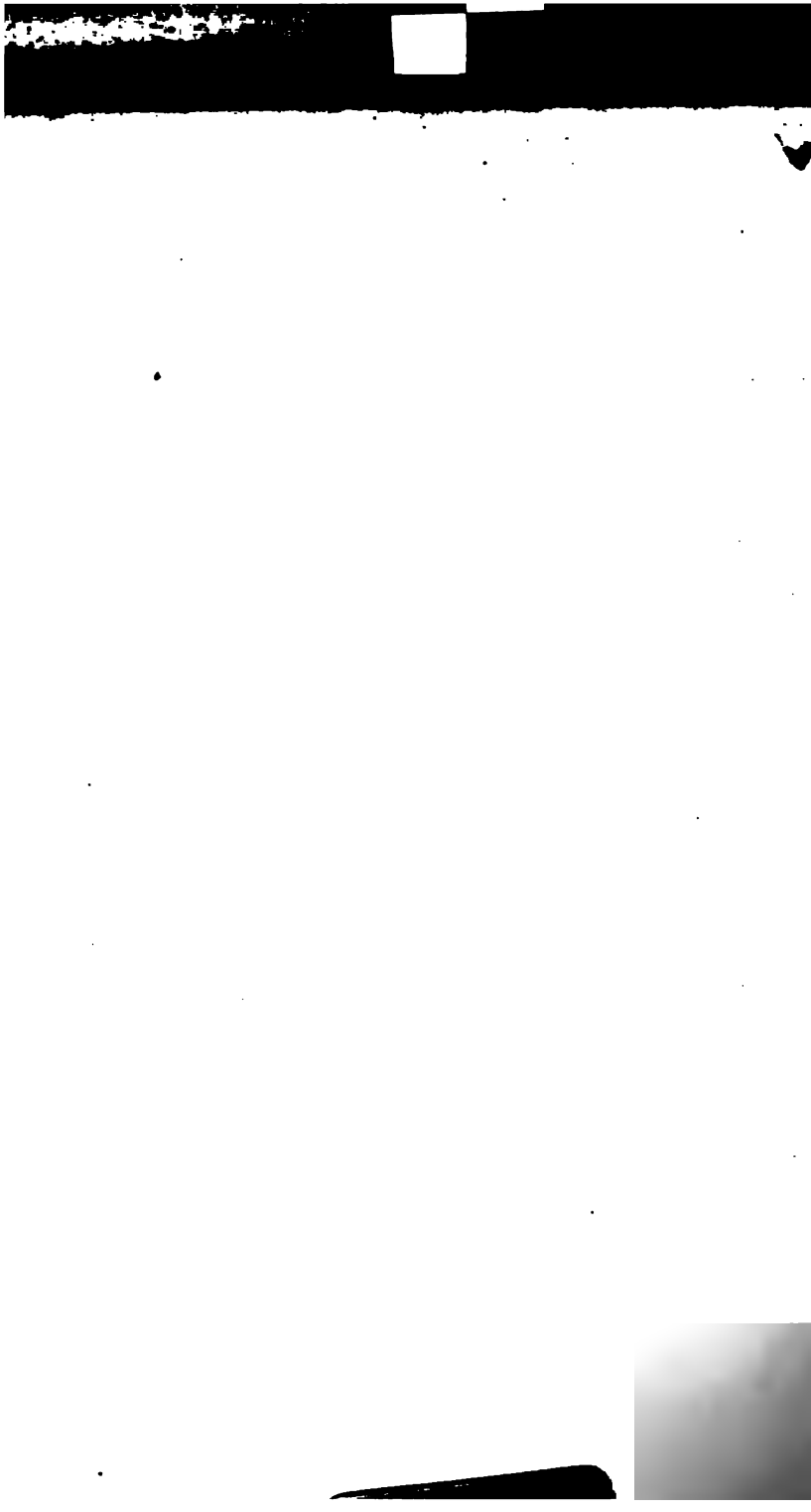

BIBLIOTHECA BODLEIANA

TO THOSE HEARERS OF THE LATE REV. WILLIAM HUNTINGTON, S. S. WHOSE HEARTS GOD HATH TRULY CIRCUMCISED.

CHRISTIAN READERS,

THE gracious and undeserved providence of God having made choice of, and called me forth, to publish the Works of your late Pastor, which trust my conscience bears me witness I have faithfully executed to the utmost of my ability, and who has also further extended his goodness towards me in committing to my care many valuable letters of his; with lively feelings of hope and confidence I most respectfully dedicate the Gleanings of the Vintage to you.

To those friends whose hearts God inclined to favor me with letters written by your deceased Minister, to copy, I beg to express my sincere gratitude for that tribute of respect to his memory; not only on my own account do I tender it, but also on behalf of the church

of God, to whom they will prove a peculiar treasure. Should this pamphlet fall into the hands of any friend, who may have by him any original letters, I humbly request the loan of them for a short period, that they also may be added to the following parts of this work.

I purpose, by the blessing of God, to continue publishing the Letters that I am now in possession of, and others that fall into my hands, that may tend to your edification, till the whole of them are printed, which I am confident will prove a most acceptable service to you. His last Sermon God hath enabled me already to give you; an earlier one delivered many months ago, for the taking of which in short hand I employed a professional person of the first practice, I have also by me, and shall appear when leisure permits.

"He which hath begun a good work in you," says the apostle, "will perform it until the day of Jesus Christ;" and it is elsewhere expressly declared, "That the needy shall not alway be forgotten, that the expectation of the poor shall not perish for ever."

I had intended to have given with this a brief statement of his last illness and death, but being so closely engaged in copying letters

for the press, I am obliged to defer it until another opportunity.

Commending you therefore to God, and to the word of his grace, and waiting the fulfilment of the promises, I subscribe myself,

An unworthy Son of,

A Steward of the mysteries of God,

E. HUNTINGTON.

High Street,
August 3, 1813.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART I.

There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Isa. xxiv. 13.

The new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it. Isa. lxv. 8.

LONDON:

PUBLISHED BY E. HUNTINGTON, 55, HIGH STREET, BLOOMSBURY.

1813.

1. a. 62.

Indeed, Madam, we live in a day when many servants occasion the death of their mistresses by secret and slow poison, infecting the waters of life, so that many die of the waters because they are made bitter. This bane is wrapped up in an infernal planet which some years ago fell from heaven, and now it is spreading its baneful influence upon the rivers, namely, the river of peace, the river of comfort, and the river of life. It likewise falls into the fountains of waters, the fountains of the Father's Deity, Jer. ii. 13; and into the glorious well of salvation, the infinite Divinity of Christ, John, iv. 14. The Atheist denies the fountain; the Arian denies the well; and the Antinomian denies the rivers. The name of the star is called Wormwood. Bitterness of soul and eternal death is the portion of that man that receives the mixture, Rev. viii. 10, 11. The Lord deliver your soul from this gall of bitterness. It is true, bread eaten in secret is pleasant, and stolen waters are sweet, even to those from whom heaven witholds its bounty; but the wise know the dead are there, and that all who attend that banquet are in the depths of hell, Prov. ix. 17, 18.

I hope God will enable me to taste every dish before it comes upon your Ladyship's table, that you may see me stagger before you swoon in the streets. These Gentlemen are pre-

ludes to a spiritual famine, they will make empty the soul of the hungry, and cause the drink of the thirsty to fail, Isa. xxxii. 6. I have further to tell your Grace, that I have had an opportunity of speaking to, and seeing of, your Royal Husband since I came here. He hath taken his stately steps to Gainsborough. He was clad in crimson, and had his sword by his side, going forth conquering and to conquer. I petitioned his most excellent Majesty on behalf of your Grace, and obtained leave to send you the following particulars.

First, That you often speak to him in private, for it is in secret he will give you his love.

Secondly, He desires you will be constantly at the head of the table, which is your proper place; and not let your seat be empty, nor yet come running in when others have half supped.

Thirdly, He desires you will not gad abroad to see the concubines of the land, lest some of the enemies of your husband defile you; for he said it was she that tarried at home should divide the spoil.

Fourthly, He desires you will always appear before him in your wedding garment, and with the ring with the white stone in it; a little ointment on your head, and some of the powders of the merchants in your hair, together

with a little frankincense and myrrh, for he said he was fond of odours, Song, iii. 6; so I found he would have his homely dame dressed Queen-fashion at last.

Fifthly, He bid me tell you not to go to bed at night and shut the door, till you have kindly invited him in, lest he be forced to walk without till his hair is wet with dew, and his locks with the drops of the night; for he said, if his love be not in the heart, and his arm under the head, there is no beloved sleep.

Sixthly, He told me he never slumbers nor sleeps, nor is he fond of a sleepy wife; but he said he had ere now been forced to speak to you in your sleep, because he could not find you so often awake as he desired. He further told me, he had commanded your chamber door by turning on its hinges to reprove you, for turning so long in your bed; but notwithstanding all this, he said it was but seldom he could find you awake, or hear your voice before the morning watch—you still was guilty of slumber, and you know I could not contradict it.

Seventhly, He told me to inform you to set all your debts down to his account, because no receipt with a woman's hand to it, is available by the laws of heaven.

Eighthly, He said he would allow you a

penny a day for pin money, but no purse independent of him.

And Lastly, That he had prepared a mansion house for you, and has settled a jointure on you, which you shall surely possess if you faint not.

And now, Dear Mistress, I beseech you to accept of these lines from the hand of your servant, and when it is well with you remember Joseph; while I remain,

Your dutiful servant to command,

W. H.

LETTER II.

TO MRS. H.

Gainsborough.

Dear partner in life and in covenant love, grace be with thee and thy little troop. I am at present very well in health, I have enjoyed more of the powerful presence of God than usual, the enjoyment of him has been sweet to my soul.

I often take a solitary walk by the river Trent, and muse on the wonderful scheme of everlasting love. My soul is more dead to the world than ever, all indeed is vanity and vexa-

tion of spirit, but in my God solid peace and everlasting felicity. I know not why heaven should stoop so low as to look on such mortals, but it is the most high God's doings, and it is marvellous in our eyes. I envy no man's happiness; mine all lays in a bleeding Saviour, he is and shall be the portion of my soul in this house of my pilgrimage. The rich, the gay, the polite, the wise, and all pass me on the road, and pass me in silence. I am out of the world and not worthy of this world's notice, and indeed this world is dead to me.

My mind is kept remarkably pure, and all my happiness is alone in my God; indeed I think this will be the happy and undeserved end of my worthless soul—all glory be to the free and sovereign grace of my most blessed Father. The very nights are sweet to me, and no company like that of my God. Why I am so highly favoured I know not, I have done nothing worthy of this his notice, but he will be gracious to whom he will be gracious. I am in a place where there are many professing people, still I find but very few who see what I see; I much fear many in the end will meet with the disapprobation of my Lord and Master. Few, indeed very few, understand the good fight of faith, heaven is easily obtained by them; but the real saint must take it by force, and if

these do not I doubt they will cry, Lord, Lord, when it will be too late.

I do not enjoy my comfort alone, I call you and the little ones up with me to prayer in my faith, and surely my desire is that you and the little ones may be saved. I keep close to my study, and commune alone with my own heart. I sit from morning till night in my own room, except when I eat my meals, or walk by my highly favoured river, the Trent. Give my love to Ruth and Naomi, and all, if they can read this. If you choose you may write me a line, use your own liberty in it, as I know not when I shall return home; but I shall not write to you any more except I hear from you. Fare you well, grace be with thee and thine; from

Your affectionate husband in Christ,

W. H.

LETTER III.

TO ———

Dear Sir,

I RECEIVED yours and read it with pleasure, for God has been your Guardian and Banker as well as mine, and I must confess that the children of God's providence and grace are the greatest wonders to me in the whole creation.

It has been my daily and hourly employ for upwards of thirty years, to watch the hand and handiworks of the Almighty in directing my steps, supplying my wants, fixing my residence, supporting my soul, instructing my mind, shining upon my way, and delivering me out of innumerable adversities. He hath caused his goodness daily and hourly, constantly and invariably to pass before me, while I have followed him believing and hoping, watching and waiting, weeping and wondering, trembling and rejoicing, confessing and acknowledging, blessing and praising; and with astonishment at his undeserved goodness asked him where he would lead me to.

These things in our days are matters of jest and ridicule, but I am at a point, yea more than sure, that all short of God and the fear of him is destruction and misery, vanity and vexation of soul. You may believe me when I say, despicable and despised as I am, God knows that I envy not the angels of God in heaven; nor is there a human being in existence whose felicity I crave, whose state I covet, or with whom I would exchange my hope. My poor prayers have already been, and shall be, that you may share in this blessed portion of God from above, and in this blessed inheritance of the Almighty from on high, Job, xxxi. 2; for

such shall rest, and stand in their lot at the end of the days, Dan. xii. 13.

The passage you allude to in Isaiah can by no means be applicable to you; you do not live in pleasure, dwell carelessly, much less deal in sorceries and enchantments. The contents of the whole chapter is levelled at Babylon in Chaldea, and will have its final accomplishment in mystical Babylon or Rome, but is by no means to be understood of any individual person. Nor does the Lord ever threaten poor sensible sinners, who look to his dear Son for pardon and acceptance, with evil, mischief, and desolations. God dearly loves all poor penitents who come to Christ, and declares there is joy in the presence of the angels of God over one sinner who repents—Repentance leads to life and salvation, not to evil and mischief. Make the Lord thy refuge, and no evil shall befall thee, Ps. xci. 10.

Let my unknown friend take the advice of a fool, Give thy mind to reading divine things, meditate on them, and with all simplicity crave God's help, guidance, and assistance through a Redeemer—then watch the displays of his power, and acknowledge his care, and the bounties of his hand. Nothing, no nothing ennobles the mind, enriches the soul, or fortifies the man, like a hope and trust in God through Jesus Christ.

This is the character of the best man in the world, He is a terror to the wicked, a pattern to the youth, and a distressed soul's counsellor; he is the envy of the world, the enemy of satan, the admiration of angels, and the darling of God. Paul was of more value on board the ship that he sailed in, than the whole two hundred mariners with all their skill; they all worked, but none could promise safety but Paul, though he was the last that the Commander credited, Acts, xxvii. 11. However, God will own them that honour him. All the crew are given to Paul, and not one hair shall fall from one sailor's head because a servant of Christ was on board—and Jesus Christ is the same, yesterday, to-day, and for ever, Heb. xiii. 8.

I thank my God, and under God I thank you, for the contents of your's. Should you think proper I should be glad to see you at my house, where you will meet with a cordial reception, good homely fare, an honest heart, and a hearty welcome.

From your most obliged and
humble servant in Christ Jesus,
W. H.

LETTER IV.

MRS. C.

Dear Friend,

The priviledge of a child is to carry every complaint to its parent, there I hope to carry yours. Burthens, offences, cares, and perplexing entanglements, are appointed as a task for faith to perform, and for the energy of the Spirit of prayer to discover itself in. It is the business of faith to carry matters to God, and the business of prayer to try what interest faith has in him; and when faith and prayer have tried the faithfulness of God and prevailed, then depend upon it God will try faith. Troubles are intended to keep grace in exercise, and the soul from settling upon its lees; and the whole of it is sure to terminate in the honour of God, and our good.

I believe God has laid upon thee a burthen sufficient to try thee, and in his behaviour you will read your former folly, and loath it, and yourself on the account of it; but I have no doubt but you will grow under it, and find the Lord most precious when the outward cross lays the heaviest. That trouble is sure to be a friend that makes us pray, and we are sure to

have the most profit by those troubles that imbitter earthly vanities to us. All trials are intended to drive us from the creature to God, and this wicked world is a hell where there is no God to be enjoyed by the sinner. Let me have communion with God, and I can bear every thing, but when this is lost, I can take no pleasure in neither wife nor child.

Happy, yea, eternally happy is that soul that has got the God of Jacob for its refuge. It is but to receive a burthen from the creature, and carry it to the Creator, while he displays his tender care and fatherly love in taking it off. All is intended to carry on the sweet and heavenly intercourse, and to wean the soul from earthly enjoyments, and endear the God of Israel to the soul. God is jealous of his own glory, and jealous of his spouse's affections; this I can feel in my own soul, and I find a deal of tenderness toward the honour of God; for I can find my soul sensibly touched if any body comes and gives any honour to me, after I have delivered a discourse with some degree of comfort.

I hope God will give thee patience to bear what may fall to thy share, and lead thee to see that there is a needs be for all these things. We shall have no more of them than are appointed in the eternal decree, and when this transient life is ended, we shall have something

to look back upon and say, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak." Oh! how has my soul longed to be there. But I must wait mine appointed time till my change come. Dear Friend, adieu!

Thy willing servant and affectionate Pastor,
W. H.

LETTER V.

TO R. H.

My Dear Ruth,

Plymouth Dock.

SHOULD your money run short before I come home, Mr. B. will supply you with what you want. I am very well, and am very kindly received, but the people here are not the people at Providence Chapel, in power, grace, and knowledge. Here are thousands of hearers, but I seem to be a barbarian to them, though I come down as low as I can, and feed them with milk and not with meat. The good Lord, my only and everlasting Friend, portion, and reward, is my present comfort and happiness, and this makes me feel myself at home in every place.

I shall preach here three Sundays more, and on the Monday following set out for Paddington. I am to break bread with the people here

to-morrow week. Tender my love to Mr. B. Gad, Eb. and Naomi; and let my dear Ruth accept the same from

Her affectionate Father,

W. H.

P. S. My little table and conveniences for writing here, are nothing like my own study, but quite the reverse. God bless thee, and all friends.

LETTER VI.

TO THE SAME.

I WISH to know how Ruth is, hoping by this time she is somewhat better. God brings down and lifts up, he wounds and his hands make whole. It is often seen that, under the infirmities of the body; God gives health to the soul; the outward man, says Paul, decays, when the inward man is renewed.

There is no sensible sinner that perishes, who is looking and longing for the promised salvation of Jesus Christ. His grand errand into this world was, and still is, to seek and save the lost; and whosoever cometh to him he will in no wise cast them out. God hath already spoken unto thee, and given thee a hope and

an expectation, and that hope and expectation will live and never die. Pray let me know by a line how you are, and whether you wish to see me; if you do, I will come.

God bless thee.

W. H. S.S.

LETTER VII.

TO MRS. P.

Dear Friend,

I CALLED a few days ago in Wigmore Street, and going into the parlour to ask how you did, I was informed you was moved to Hammersmith for the benefit of your health. I doubt not but my Friend's illness is in a measure owing to the distress of her mind. I have often thought that you laboured under some temptation, some feeling sense of sin, or a consideration of some parts of the scripture. I have not a single doubt but satan keeps perpetually injecting something or other into your mind, and then tempts you to keep that secret for him; this I think is the grand cause of your present trouble of mind, which will at times affect the body also. You are best able to judge whether I have hit the right nail on the head.

However, I have been instrumental of conveying deliverance to many such, and I know you feel your need of deliverance also; and your reservedness is a bar to keep you in your present strong-hold, and this conscience has often told you. I should be very glad to be of service to my Friend if she thought it worth her acceptance. I have had a deal of heavy work myself, and therefore understand something of it. I shall be at Richmond next Thursday, and will call on you in my journey thither, either to have a lunch with you or dinner, and then I shall see what sort of a house you keep in your country retirement. I know your residence, I have visited the sick there before. Farewel, the Lord bless thee. Excuse my liberty, as it proceeds from gospel affection, and believe me to be

Your most obedient and
willing servant in Christ Jesus,
W. HUNTINGTON.

LETTER VIII.

TO THE SAME.

Dear Sister in Christ Jesus,

I AM sorry to hear you continue so very ill. I did intend to have called on you this

week if I had gone to Richmond, but I have provided another in my room, having lately preached for him. I was very sorry when your spouse informed me of your continual weakness, which it seems still increases on you; but I hope our blessed Saviour will fortify your mind with spiritual strength, as bodily strength decays in you. My Dear Sister knows that our life is in the hand of the Lord, and that the number of our months are with him. He sometimes cuts short a work of grace, and perfects it in righteousness, so that a babe in grace dies an hundred years old. Isa. lxv. 20.

Sometimes he brings down to the grave and lifteth up again, to shew his power, and make it known. Give not way to fear. The Lord's eye is over all the poor in spirit, and a present help to all that call upon him in the time of trouble. If thou simply let thy request be made known unto him, he will grant thee the desire of thine heart, and if thou trust in him he will bring thy wishes to pass. Thou hast a precious Saviour to plead, whose blood cleanses from all sin, and who perfects our imperfections; and as a Mediator intercedes for us, and sends our requests pure to the Father of all mercies. In him God can view a poor sinner with acceptance, and save him to the glory of his own grace; and indeed he takes pleasure in all that trust in his dear Son. It is a simple

looking to Christ that calms our consciences, sweetens our untractable spirits, disarms our souls of fear, and brings us humbly to hope and submit to the will of God.

I think thou lookest too much within thee, and porest upon thy hard fate too much; you inwardly think that none are tried like you; you view your trials as severe judgments from God, and think all these things are against you---this is making the worst use of it, and has a tendency to bow us down. But if you read the scriptures leisurely, you will see the end of christians trials have been for their profit. I will call on thee next week, but not to dine; therefore I shall not let thee know what hour I shall call on thee. Farewel.

Thy willing pastor, and willing servant
at command in Christ Jesus.
W. HUNTINGTON.

LETTER IX.

TO MRS. M.

Dear Sister in the Lord,

I HAVE been very poorly, laid aside for a whole week, and am still very weak and feeble. Many warnings come about quitting this clay cottage, and much daubing, plaster-

ing, and new materials have been spent upon it; but the plague is in the house, the leprosy is in the walls, and the sad infection has spread itself, and therefore it must come down. The priest has looked at it again and again; it has been often shut up and opened again, still 'tis unclean, yea utterly unclean, the plague is in the head, Levit. xiii. 44.

Old Adam, the old man, the plague of the heart is still within; but the new man of grace shall reign to eternal life, hence Peter calls grace, "The grace of life;" and it is a truth, that every grace from the Lord's fulness hath eternal life in it. Quickening grace gives life to the dead, and brings us forth from insensibility, and from the sleep and cold chill of death. Hope is called a lively hope, because it looks out, labours after, and expects the good things promised to hoping souls. The forgiveness of sins, according to the riches of his grace, removes the sting of death, "Oh death where is thy sting?" Being justified freely by his grace, is called justification unto life; surely if God circumcise our hearts to love him, it is done that we may live, and every body knows that faith is no less than eternal life in hand, for, "The just shall live by faith."

Mary may see in all this, that I am mustering up all the evidences that I can, for indeed at present I am very cold, dry, and barren; so

that can I fetch no comfort from his countenance, his presence, his throne, nor from his promises but I can fetch it from some past experiences of his life-giving power; "This is my comfort in my affliction, for thy word hath quickened me." We have the promise of being watered every moment---but what that moment means in the Holy Spirit's sense of the word, I know not. My unbelief would tell me that it is not so done in me; however, he knows the thoughts of my heart, and the desires of my soul; he knows the way that I take, and when I am tried, I hope I shall loose some dross and some tin, and if I do the gold will shine the brighter. We have got two hundred pounds for the poor young man at Brighton, and I have no doubt but we shall gather enough to finish the chapel, by the assistance of our friends at Lewes. He is gone home in high spirits, but rather concerned for the Coalheaver. Last night the old disciple with whom you lodge in town, came and took a dish of tea with me. Dear Mary, adieu.

Your's to serve,

W. H. S S.

LETTER X.

TO THE SAME.

My Dear Friend,

HAVING been informed that thou wast in the country for the benefit of thy health, I drop these few lines to enquire after that invaluable blessing. The true causes of all real sickness, according to the service of the established church, are sins of commission and omission, 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us.' But God's way of healing is but little known, and those methods of healing which men have devised are little worth.

David's prayer to God, is, that he would make known the way that he has devised of healing sick sinners; "That thy way may be known upon earth, thy saving health among all nations." This prayer was answered, this request was granted when the following orders were given, namely, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the gospel, Mary, the ancient prophecy is fulfilled, "I will bring it health and cure, and I will cure them; and reveal unto them the abundance of peace and truth." This abundance of peace and truth in bringing health and cure, is taken from the name of the Lord proclaimed before Moses, "Abundant in goodness and truth, pardoning iniquity, transgression, and sin." Wherever pardon is proclaimed, there the name of the Lord is declared, as Christ says, "Father, I have declared thy name unto the men which thou hast given me, and I will declare it," again and again. Wherever pardon is obtained, there the truth of God's promise is verified.

Our health lays in the atoning blood of Christ; "The blood of Christ cleanseth us from all sin:" and where this is applied by the Holy Spirit, there sickness is removed and health restored. This, Mary, is the glory of mount Zion, and of all the citizens of that mystic city, as it is written; "And the inhabitants shall no more say I am sick, for the people that dwell therein shall be forgiven their iniquity;" and this health and cure is to be attended with the abundance of peace. This our great Physician always proclaimed to every one of his patients where the balm of Gilead was internally applied; "Son, Daughter, be of good cheer, thy sins are given thee, Go in peace." Thus he

brings health and cure, and cures us, and reveals to us the abundance of peace and truth. Peace with God, peace with conscience, peace with one another, and peace within Zion's walls, and prosperity within her palaces. In this city, and in the enjoyment of this blessing I conclude, with Peace be unto thee.

Ever thine in Christ.

W. H. S. S.

LETTER XI.

TO THE SAME.

To his Daughter Mary, wishing grace, mercy, and peace through our Lord Jesus Christ.

I WAS sorry to hear that thou hadst been ill, and that thy cough was worse; I have called every Tuesday on the Widower to know how Mary did, and the last time I called was informed thou wast better. A daily cross is appointed for all those who are ordained to wear the crown, "If we suffer with him, we shall reign with him." The cross is intended to mortify and subdue the old man, that the new man may be uppermost; and the new man oft appears, when the old man is the most debased.

Sometimes liveliness appears, "In all these

things is the life of my spirits;" sometimes meekness appears, sometimes deep humiliation, sometimes self-abhorrence, sometimes contrition, sometimes godly sorrow, sometimes hope of better days, sometimes gratitude to God, and sometimes strong faith that we shall never be moved. Mary, observe these things, and thou shalt understand the loving-kindness of the Lord.

Faith exercises itself on the various attributes and perfections of God, and our sensations under them are various also. Faith in the law, and in the justice of God, brought fearfulness and trembling upon David. Faith in the holiness of God made Isaiah cry out, "Wo is me." Faith in his anger and terrible majesty, sinks us in deep waters where there is no standing. Faith in the sure mercies of God in Christ Jesus melts the soul, and softens the heart like wax before the flame, and fills it with the deepest compunction. But faith in the eternal love of God, displayed in the gift of Christ Jesus, swallows up all—this sinks us into nothing, into the drop of a bucket, or the small dust of a balance. But so it is, "We have believed," says John, "the love that God hath to us; God is love." This love is brought into the heart by the Spirit; "We receive the promise of the Spirit through faith;" this faith in the love of God is the highest act

LETTER XII.

TO THE SAME.

Dear sister in Christ Jesus, and beloved of God,

GRACE and peace be with thee: I wish that thou mayest prosper and be in health even as thy soul prospers. God has done great things for thee, he has given thee a solid, stable, comfortable, and good hope through grace, and, "We are saved by hope;" which hope is an anchor of the soul to keep the vessel of mercy firm to him who is within the vail—that the storms of Sinai when we get into legal bondage, nor the sudden assaults of satan, nor the gusts of error, nor the billows of inbred corruptions, nor the waves of ungodly men may not move us, so as to sink us in despondency, despair, nor obdurate hardness of heart. We may be distressed but not in despair, cast down but not destroyed, for this anchor still brings the vessel again to her anchorage.

Sure I am that our inveterate enmity is slain, and that unappeased wrath, unatoned guilt shall sink us no more. As for those groundless fears that satan may beget, and those terrors and the horrid gloom which he may be suffered sometimes to spread over our minds in the night, or

when we are under spiritual desertions; we know that these differ from the piercing sentenceof a broken law, and from the galling bars of unbelief; therefore, "Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noon-day."

A good hope, Mary, is annexed to the reward of inheritance, and this hope is a firm expectation of the happy enjoyment of it, and is as sure as the reward itself; "For verily there is a reward, and thine expectation shall not be cut of." We are the folks, Mary, we are the seed which the Lord hath blessed. "Our life is hid with Christ in God;" and every visit, ray, glimpse, revival, refreshing, pious thought, humbling reflection, sweet enlargement, melting sensation, attracting beam, and soul-dissolving look is to let us know that our Redeemer liveth----lives for us, and we shall live through him, and at last with him.

I have a most violent cold, and a most tormenting cough and hoarness. I have, like Ephraim, had my belly filled with the east wind; but all is well, for Parson Sack will never die. I am still upon the high-way, and my eye upon the prize of the high calling, and many pledges of it have I had by the way; and sure I am that

the harvest is as sure as the first-fruits. Fare wel. Be of good cheer, for Christ loves u dearly.

Ever thine in Him.

W. H. S.S.

LETTER XIII.

TO MRS. D.

Dear sister and fellow-sufferer,

GRACE and peace be multiplied to the throug hour Lord Jesus Christ. I was sorry t hear by Mr. G. that you was so poorly, so weal and so low; but a daily cross we must hav or perish. "He that will come after me, l him deny himself, and take up his cross, an follow me; and where I am there shall also m servant be." But our time is short, for we ar much older in constitution than in years.

You are now my dear Sister, at the Roya Exchange of heaven; "Thou oughtest," say Christ, "have put my money to the exchang ers, and then at my coming I should have re ceived mine own with usury." He hath take away from thee the greatest earthly presen that he ever gave to thee; but the exchang will be that he will make himself over to thee this I believe will be the exchange, nor have I

a doubt of it, and in this change thou wilt sustain no loss Moreover, at these trying times the mind works and the spirit sinks, gloomy meditations and cutting reflections bring fresh causes of grief; the misgiving heart under such considerations hourly conceives its fresh matter for sorrow, and this is too heavy for our frail souls to bear up under---to ponder over it adds to the burthen, and to murmur and rebel does the same.

To the Exchange we must go, and sure I am that pouring out these things hourly before the Lord, as the heart fills with it, is undoubted putting it out to the exchangers; and this well followed up will in time bring in a better stock to trade with. I mean it will bring in a deliverance, and some submission and resignation till that deliverance comes. Then thou wilt be able to exchange a few blessings, a few praises, and a few thank-offerings; and confess as I have often done, that this is a truth, "That all things work together for good to them that love God;" who will not leave thee till thou set thy seal to this, that, "God is true."

I have been sharply exercised with severe pain, and with satan's unwelcome assistance in such cases; but am much better, yet not a little weakened by these long and restless pains. Hope to see my poor little companion in tribulation next Lord's-day, if God permit. Give

thy mind much to reading and prayer, and if prayer be out of season, confess and plead the worst against thyself; sometimes one arrow will fly when another will not. These things will counteract the devil's cunning, and fill the mind with the word; and when the word dwells richly in us, that becomes our meditation, and is often uppermost even when asleep. God bless and be with thee, guide and comfort thee, is the prayer of, Dear Sister,

Thy friend and servant.

W. H. S. S.

I write this with all my company below. God bless thee.

LETTER XIV.

TO THE SAME.

Lewes.

I must drop a few scraps to the afflicted. God keeps his fire in Zion, and his furnace in Jerusalem; and he that is our Refiner, who kindles the flame and regulates the heat, was himself made perfect through sufferings. To subdue our inbred corruptions, to cleanse us from idols, and to purge away our dross is the end aimed at. By inward corruptions, I mean deceitful lusts; by idols every thing that rivals

God in our affections; and by dross and tin the best things of fallen nature, for such we take them to be, such as all knowledge except experimental knowledge, self-righteousness, human wisdom, vain confidence with which we abound for prosperity, superficial hopes and unrooted love, meekness, and a large stock of untried patience and fortitude—all which as a sort of counterfeit coin attend us, and promise much in prosperity, but in adversity they serve us as they did Peter and Sampson. Hence it is that Peter tells us from his own experience, "That the trial of faith is much more precious than gold, though it be tried with fire."

But this I know that God's work will stand, God's grace, God's truth, and our experience of the power of it, will endure the fire. Each of these have their particular promise; hence we are said to be purified, made white, and tried—we are purified by faith, made clean by blood, and made white by the righteousness of faith—all of which could not be done if faith could consume or fail. The word of God is pure, like gold seven times purified in a furnace of earth, because in the fulfilment of these the truth, the faithfulness, and immutability of God and his covenant appear. As to our experience it is the operation and the anointing of the Holy Ghost, and the kingdom stands not

in word only, but in the power of the Spirit; the one is called the word of the kingdom, and the other the power of the kingdom, hence we read of the kingdom coming with power.

And as we are said to receive a kingdom which cannot be moved, therefore these things must stand the fire, though the dross and tin consume in the flame; and when this dross goes we are left with so small a treasure that we conclude that the gold, silver, and all the treasure is gone, as well as the base metal; but all that comes from Christ's fulness shall endure, shall reign, and shall abide with us to the end. The Spirit is God, and all God's work is perfect; nothing shall be added to it or taken from it, and God does it that men should fear before him. I shall only add my poor prayers, and conclude with the Apostle, "Let patience have her perfect work, that ye may be perfect and entire, lacking nothing."

Yours most respectfully,

W. H. S. S.

LETTER XV.

TO THE SAME.

In the Cabin, on board the Providence, bound for the Fair Havens, round the Friendly Islands, by the Cape of Good Hope.

Beloved,

I INTEND if the Lord permit to lay at anchor till Tuesday forenoon, when I intend to set sail whether the wind be fair or foul. If you could venture on board I should be glad to see you to-morrow, being Monday, about three or four o'clock, to drink a dish of tea, coffee, a glass of grog, or whatever the ship affords—to talk over the dangers of the voyage, and the best way to steer, in order to make the land of the Celestial Regions.

Yours in affection,

DOCTOR SACK.

Chaplain to the Ship's Company.

LETTER XVI.

TO THE SAME.

Dear Ann,

GRACE, mercy, and peace be with thee. I was sorry to hear of the soul-conflicts which

[illegible], and give up; while crie
to strengthen faith in her hol

2. In the end it often establi
firmer; for when we have bee
hanging in a doubtful scale,
mine and settle the point in do
gained her cause, obtained t
enriched the soul with the sp
trial of faith is said to be mo
gold, having been tried by the
darts of Satan.

3. At a long run it serves t
every divine truth against whic
bours so hard, must needs be de
empire and saving to us, or wh
nal fighting against it? as we a
doctrine, lies, or fables, can be i
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4. Sometimes these sore conflic
us to take the mind off from [illegible]

display of eternal love, the manifestation of the greatest and sweetest of all beauties, and an assurance of an interest in the greatest of all sensations, are attended with the choicest of all indulgences, meets with cold and unsuitable returns—on this account many sore conflicts come on to make us doubt of an interest in these things, when a comfortable assurance of them is not highly prized, nor properly valued.

Solomon provoked God by idols, and God provoked him by Jeroboam. This raging jealousy puts things in their proper light, and makes them appear in their own worth; and it serves also to make the unity of the Spirit and communion of the saints of more worth than all the ties of nature, or the corrupt affections of flesh and blood. I have in my poor way remembered thee.

God bless thee.

Q. in the Corner.

LETTER XVII.

TO THE SAME.

My Dear Friend informs me that she is going to search the Scriptures, and to compare the Old Testament with the New. At this she

will perform wonders, for I have known the time when I was engaged in the same fight—that as fast as I shifted my ground the devil shifted his. When I had made a thing clear by the word of God, he attacked the word also; and told me that the scriptures were a device of his to puzzle, baffle, and confound mankind. When I flew to the Divine Being, he told me as the fool says in the Psalms, "There is no God." When I fled to the works of creation, and asked, Who made these things? he told me plainly that he did. When I asked, Who made me? he answered in the affirmative, that he did. When I asked why men worshipped God, he told me he received worship and I must pray to him, for there was no other to pray to—thus was my mind followed, harassed, confused and confounded; but not one of these lies could fasten on my conscience, though I was dumb and without an answer.

Nothing, my dear Friend, can keep us upon this ground and in this conflict, but the almighty power of God, and by that power are we kept through faith; "I will water it every moment, and I will keep it night and day." The following passages from the Old Testament and the New, are sufficient for faith; "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," Isai. ix. 6. "I am Alpha and Omega, the beginning

and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty," Rev. i. 8. "The Word was with God, and the Word was God; all things were made by him," &c. John, i. 1. 3. God, the mighty God, the Almighty, the First, the Last, and the Creator of all things is, and ever must be the object of worship, of hope, of confidence, and of all trust—but as I before said, nothing but divine power can keep a soul in the fiery trial.

Holy Adam fell, and valiant Peter fell, and wo be to every one that is alone when he falleth, Eccles. iv. 10. God's power alone must keep us if we are kept, and this power must be fetched in by constant prayer; "Watch and pray lest ye enter into temptation." And again, "This kind goeth not out but by prayer and fasting."

Ever yours,

W. H. S. S.

LETTER XVIII.

TO THE SAME.

I HOPE my dear Friend caught no cold at her return from Cricklewood. The weather now is wonderfully mild, which suits the inva-

lids, and helps off the long, dreary, and cold winter, which is so fatal to the infirmities of old age. "The outward man," says Paul, "decays, but the inward man is renewed day by day." This one particular I have long watched, and I have perceived it in the following things: by the activity or inactivity of faith, by the risings and fallings of hope, by fresh joy after sorrow, by meekness and humility after a dead and stupid frame, by fresh rays of light after gross darkness, by sweet peace after disquietude, and by a glowing love after many hard heart-risings.

I know of nothing at present that shews the going on of the good work like this. The Holy Spirit is the Spirit of all grace, the planter of all grace, and the life of every fruit which he produces; and hence he is called a wind to move his own plants, and to make them emit their scent, their savour, and their odours. He is called dew to refresh and enliven, water also to moisten and give rooting. But upon love and joy he operates as the Spirit of burning; warming, enflaming, and enlarging; and these to me are the most sweet. These are a few scraps to exercise, amuse, ponder over, and make out—but after all it is but little we know of what we have got within.

THE COALHEAVER.

LETTER XIX.

TO THE SAME.

I AM sorry to find my poor Friend is so unwell, should be glad to see her on Friday if able to come, if not send word, and to-morrow morning I will come and see you. These are not times of refreshing, but of trial—hold fast, I long to see thee. The good Lord is still with the poor Coalheaver, and will favour them that cleave to himself in them that he sends, for he has made us one in love, one among ourselves, and one in him, that we may be perfect in one.

Ever Yours,

W. H. S. S.

LETTER XX.

TO THE SAME.

My Dear Sister in Christ Jesus,

I AM glad at my heart and thankful to my God for his goodness to thee and to thine husband, hoping that his faithfulness and truth in delivering, in bringing into trouble and

bringing out, in laying low and lifting up will at a long run be productive of a little more credence.

Once more he hath put unbelief to the blush, and proved the father of lies to answer to his own name and character, and this God will do to the end. In this confidence I write to thee, being fully persuaded that there is a grain of mustard seed, an unfeigned faith in you both, which will not always lay hid, or be inactive; nay it does at times appear, and shews itself now; like that of Peter's, it will cry and plead mightily when in danger of sinking, or going to the bottom. This, Ann, is faith, and real faith, that will plead to the last; and which will not quit its hold, nor be put off, nor be said nay to. It comes from above, and there it will——

Excuse haste; the Cart is going off.

W. H. S. S.

LETTER XXI.

TO THE SAME.

You cannot, you shall not, Ann, make me believe that your finches are better than my gold; for if yours make wings and fly away, mine does not. It often gets out of sight, and

sometimes seems to have lost credit, and not to pass and repass as current coin; but when the dross that adheres to it is purged off, it goes again as current as ever, and will as long as a bill of exchange is to be found in God's bank-book.

Last Saturday I was in the furnace. Come and breakfast with me on Wednesday morning, and dine also, and let us compare notes and see who gets most—I that earn by hard labour, or you that sit in idleness to see me work.

THE COALHEAVER.

LETTER XXII.

TO THE SAME.

My Dear Friend,

Grace and peace be multiplied to you through our Lord Jesus Christ, to support thee under thy present and grievous affliction. God promises to be a present, a very present help in time of trouble; and those that know his name will put their trust in him, for he has never failed those that seek him.

I know the heart when overwhelmed will be continually conceiving grief, which fills the soul with sorrow, and when full it is unbear-

able. The throne of grace is at such times our only resource; "Out of the abundance of my complaint and grief," said Hannah, "have I spoken hitherto;" and if this method be pursued the mind will get ease, otherwise it will be swallowed up with over much sorrow; and when overcharged it is often seen the spirits dry up, the heart breaks, or the tabernacle fails and faints: "My flesh and my heart faileth," says one.

But we have a God to go to, and sighing, weeping, groaning, crying, complaining, and speaking, lighten the mind, assuage the grief, ease the soul, soften the heart, and raise the spirits. "I poured out my complaint before the Lord, I shewed before him my trouble;" and sensible relief, support, condolence, and sympathy are often felt. If no word of promise is spoken, no deliverance, or no saving discovery or manifestations be enjoyed or made, yet sure I am these are the fruits and effects of communion and fellowship both with the Father and the Son. In the day of my trouble thou strengthenedst me with might in my soul, Psal. cxxxviii. 3. When heart and flesh fail, God's strength is made perfect in our weakness.

The devil's principal work is to set off all our afflictions and trials in the worst light, not as humbling dispensations, or purging draughts,

but as effects of divine anger; and then sets us to meditate terror, and to pore and ponder on this dark side of the question. When he has chained us down to pensive melancholy, then he draws over the old vail and blinds the mind, and hides and obscures all that is good, and every evidence. Hence reading counteracts his designs, and furnishes the mind with thought; and I know that Satan cannot endure a mind employed or fraught with heavenly things, it being unfurnished for hellish plots. Dear Friend, adieu!

Yours in Christ Jesus,

W. H.

LETTER XXIII.

TO THE SAME.

I AM sorry to hear that my Friend is so poorly again, and especially as all pains in the stomach are so violent. But this is a comfort to the Lord's poor family, that they are not to abide for ever, for above, sorrow, pain, and weeping are to be no more.

It is a great encouragement to submission, that all things work for good to them that love God; but his divine wisdom is often seen in a point of light which to me exceeds all other

considerations whatever, and that is, when the soul is inwardly recompensed with such comfort as more than sustains the infirmities of the body. This affords such renewings to the inner man, that the decayings of the outward man are overlooked; and we are brought into a strait not knowing which to choose, ease or pain. It is often observed that when pain goes, the comfort goes; this is a most wise way of winning the soul to kiss the rod and hug the cross.

I believe that every crook in our path has its origin either in the blindness of our minds, or in the stubbornness of our wills. When we have light to see every cross to be needful and beneficial, it inclines us to submit; and submission makes every crook strait, and is a cushion between the shoulder and the cross, which makes the burthen light. This submission is always attended with meekness, which like a vent-hole in a cask of fermented liquor, gives vent to the burthened mind, and eases the heart with tears of penitence, which is ready to vent its contents in rebellion and blasphemies.

If my Friend wishes to see me let her send word by the bearer; in the mean time can remember her to the great Physician who alone can assist.

THE COALHEAVER.

LETTER XXIV.

TO THE SAME.

I WISH my dear Friend to come to-morrow to breakfast and dine with me, as I am going out for some days. I long to see her, and the last dish of grapes are still on the vines, and must be finished to-morrow. My breath is short, my cruse empty, my oil fails, my heart is chilled, my old man is alive, and the devil is not idle.

When I set out on a Saturday eve my mind and head swarms alive, my breasts at times so full that my milk runs to my navel, my locks hang in my neck, my cruse springs, the oil flows, the cup is not empty, nor the meal diminished. But by Tuesday evening I am shorn, stripped, milked, and sweated, till all my moisture is turned into the drought of summer; and I look like a thief naked, and ashamed, barren, dry, empty, and abashed. This office, this character, and this expenditure, falls only to the care and share of shepherds, stewards, nurses, and servitors. The children keep all they get, they deal not, trade not, spend not; nor empty themselves to feed others.

Thank you for my pot, and I have got a very great literary curiosity for you.

Dear Ann, adieu.

THE COALHEAVER.

LETTER XXV.

TO THE SAME.

To his sister Ann, greeting, with perfect peace and at such a time.

My Dear Sister in the best sense, in the best of families, and in the best of bonds; the offspring of the best of Fathers, the young branches of the plant of renown, the elder brother, the righteous branch, the first-born who makes us heirs of his own Father, and joint-heirs with himself; "My Father and your Father, my God and your God."

Reflecting this morning early of what I have been, and what God ever has been; what I have done against him, and what he has done for me; the many servants of sin and satan that I have been a servant to and where they are all gone to now, and what the servant of servants is now come to; what I have in hand, and what in hope—I could sleep no longer, and therefore concluded to rise betimes and

write to my poor Ann, to trouble her as well as those of my own house. Looking back upon past experiences in providence and grace, is reading that part of the scriptures which is fulfilled and sealed up; and looking forward in faith and hope is reading the other part yet to be accomplished in us—for to the heir of promise all must be fulfilled.

"Lord what is man that thou art mindful of him?" Oh, Ann, whatever thou dost, observe, watch, ponder over, and consider the Holy Spirit's teachings. The pleasing motions, citations, excitations, sensations, attractions, allurements, encouragements, benign influences, healing beams, quickening rays, pleasing hints, and heavenly dictations; all these, and thousands more does he give to poor souls, who without his divine aid would sit solitary, and remain in eternal widowhood.

Observe also the effects of his operations; what self-loathing, abhorrence, contrition, humiliation, filial fear, sounding bowels, goings forth of love, flowings of gratitude, springs of pious sorrow and holy grief, penitential tears and humbling joys, which are produced and felt under his prolific inspirations. Observe these and obey them, sow to the Spirit and you shall reap life everlasting. To sow to him is to pray, to bless, to bewail, confess, thank, adore, &c. as the impulse and impression leads

you. When these sweet influences are suspended, thou wilt find and feel what a poor empty, lifeless machine thou art, and by observing the contrast is the Spirit known. He lusts for us, and the flesh lusts against him, and wars against the soul. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

Many, many, yea the sweetest moments that ever I knew in this world have I enjoyed by observing, and obeying this divine Instructor, which the world knows nothing of. Many sweet promises has he applied, many comfortable frames, future views, and heavenly prospects has he bestowed on the Coalheaver, even when when I was slaving in that dark drudgery, in the worst of company, and for the worst of pay. Sure I am that the more we are in reading, thinking, and closet-praying, the more observant and obedient to the Spirit's teaching, the more tender, lowly, meek, and heavenly-minded we are, and of course nearer to God; the more free from, and dead to this world, and all its vanities, which clog conscience, quench love, and make faith lame in both her feet. Yea, it closes the hand of God, hides his face, bolts the door of mercy, closes our own hearts, and furnishes the devil with title and salary; it makes him an accuser of us, and furnishes him with accusations against us.

And now mine elect Lady, Doctor Sack, from the barge takes his leave, and saluteth you with, All hail, and be of good cheer; and when it is well with thee remember

W. H.

P. S. Jesus loves us, and that is enough.

LETTER XXVI.

MR. B.

Northampton.

Dearly Beloved in the Lord Jesus

We arrived safe here, and are in good health. I have drawn and brandished my sword at Tippoo, the black prince, and was not alone in the field of battle; the God of armies seemed to be present; not a dog moved his tongue, nor a person hardly moved his foot; they were all attention, all silence, all waiting and expecting, and I hope their expectations were not cut off. I heard B. here on Tuesday night; we had the wind and the earthquake, but the fire and water, dew and rain, oil and salt, honey and butter, milk and wine, meat and bread, were all wanting. It was a concert, not a feast; it was all for the ears, nothing for the palate; much music, no provision; a deal

heard, but nothing felt. I had hard work to keep my eyes open; there came nothing from the vision, so I wanted the pillow; it was a terrible noise, but not enough to keep me awake. Such are poor midwives, worse shepherds, and worse nurses. No man shall ever touch the mystery of godliness in the saint's heart, who never was in God's secret council. The Saviour is a sealed mystery, the bible a sealed book, and the church a sealed fountain; and none but the ever-blessed Spirit of God can unseal, open, or explain either of these three. They that get at the Saviour will get at us; if they get into his heart, they will pick the lock and get into ours also; but they know us not because they know him not.

Blessed be God for a preached gospel, and blessed be his name for ever for an unctuous experience of its divine power. We are in the covenant, they go round the bounds of it; we get into the guest chamber, while they bungle at the door; they have no crosses, and so no consolations; they have no bitterness, consequently no joys; they have no adversity, therefore no prosperity; they have no rods, and so no sonship. Trials are our purifying furnaces, our purging draughts to keep us clean, and our bitter herbs to give us an appetite; and there is nothing in us that dislikes it but the flesh, and the old man, neither of which are

any great friends to us. To be at peace with these is to be at war with God; an alliance with them is attended with enmity to God himself.

I take it for granted that our old friend Peg, is still feeling after a path that is overgrown with moss, where it will be easy for her corns, and where she can walk in her old, clouted, easy shoes. Ah, poor Peg, thy road shall have some rough as well as smooth steps, some crooks as well as straits, some mountains of difficulty as well as vallies of humility, some perplexing entanglements as well as directing landmarks; it lays through the dreary desert, as well as the valley of Baca. Go on, old girl, thou shalt neither lose the way, nor miss the end. The anointing, the unction from the holy One, shall teach thee, guide thee, lead thee, check thee when wrong, and cheer thee when right; and teach thee a thousand little lessons in thy own heart, which thou shalt never be able to teach or explain to another in this world. Lay by listening to the devil and unbelief, have no ear but for Jesus; we know he is true, but the others were always liars, evil beasts, slow bellies; this witness is true, therefore rebuke them sharply, Tit. i. 12. I shall go from hence on Monday morning next, and shall lodge at B. Tender my love to R. to S., and to all friends.

James, God bless thee my son, the son of my vows, and my companion in travel. Peg, God be gracious to thee my daughter, and give thee favour in sight of the man, that thou mayest lay at his feet, and find grace in his sight.

W. H.

LETTER XXVII.

TO THE SAME.

My Dear Brother and Sister in the Lord Jesus Christ,

GRACE, mercy, and peace be with you. I am still in the land of the living, but rather poorly for this day or two, through the sudden alteration of weather; but as long as we are in this world, bonds and afflictions abide us; and these inform us that this is not our rest; here we have no continuing city, but we seek one to come, and whether our Beloved is gone we know, and the way we know: and sure I am that the wayfaring men, though fools, shall not err in the way. The voice behind us which at first spoke peace to us, is to be our guide even unto death.

I am at present full of rheumatic pains all over, I think the weather is going to change. Oh, that we were but safely landed in the heavenly country, where the inhabitants shall no

more say, I am sick, where there shall be no more heat and cold; but till we arrive there we must be clogged, bowed down, and burdened with this wretched body of sin and death, which miserable load gets more and more intolerable to me. But through grace, the inner man is still alive in hope and faith, and is often looking out, and looking forward to that country which Abraham sought. Were it not for this I should be of all flesh most miserable, sick of life, and afraid of death; but the faster and heavier these burdens and infirmities come on, the sooner will they be over. All our afflictions are dealt out to us in weight and measure; what is appointed for us we shall have and no more. There is a measure of the sufferings of Christ to fill up, and when that measure is full, farewell to all furnace-work; but till this is finished we must die daily, the old man must wax weaker, and the new man must be renewed day by day.

Next Tuesday I set off for Petersham, and shall preach on Wednesday at Richmond, where I hope to meet James, in company with — . I have great success in the work in these woods, such as I think I never saw before; and most certainly it will appear when God writes up the people, that this and that man was born here.

God bless you, W. H. S. S.

LETTER XXVIII.

TO THE SAME.

Grantham.

Grace and peace be with you.

I WAS sorry to hear my poor dear friend had got his old disorder returned upon him; but we must come to our end some way or other. God has not hurled you, as Job speaks, out of your place like a storm; nor like a tempest stolen you away in the night, Job, xxvii. 20, 21. "The wicked is driven away in his wickedness," as you have often seen it all round your neighbourhood. You are gently gathered, not hastily plucked. God takes down your tabernacle a pin at a time, and loosens the cords as you are able to bear it. God comes not to you, my dear friend, like a thief in the night; but knocks at the door, time after time, and gives you kind, mild, and gentle warnings; but no killing rebukes, no terrible alarms, no threatening judgments: and this I have long observed, yea, and I have admired his kindness in it.

Should you meet with some bands in your death, wonder not at it; the scriptures say the wicked have them not. God sometimes exer-

cises his children before he takes them, it is their last furnace, their last purging draught, and sweet refreshings from above are sure to follow; his favour comes like a cloud of the latter rain. Oh, what must the change be, to go from a body of death to a fulness of life, from a bed of sickness to eternal health!

God makes us willing in the day of his power, not only willing at first conversion, but willing to follow him, willing to bear the cross; willing what he commands, and working in us to do what he requires. This long painful illness will make my dear friend willing to leave this life and this world, it being labour and sorrow, vanity and vexation; hence the wise man observes, "It is better to go to the house of mourning, than to the house of feasting; sorrow is better than laughter; and the day of death better than the day of one's birth." The elect are born to trouble, but they die to trouble, and to all sorrow for ever; for sorrow and sighing are to flee away. My kind love to all friends.

W. H. S. S.

LETTER XXX.

TO THE SAME.

Dearly Beloved in the Lord,

GRACE and peace be with thee through our Lord Jesus Christ. Never my dear friends did I see more need of my coming to any place than to this; nor have I had one dead barren time in the pulpit since I have been here. A spiritual fast is a great blessing; the people came with a sharp appetite; and to a hungry people God sends his Pastors in the fulness of the blessings of the gospel of peace. The young B——'s were sadly down, the M——'s at a very low ebb, but every soul is revived, and never was this chapel filled so before; and surely God is with us.

I feel the benefits and the blessing of speaking to a people that are not too full fed, as they are at Providence. What passes for light food there is swallowed up here, and not fragments enough left to fill one basket. I have preached every discourse out of the sixth chapter of the Hebrews, and not a few in Satan's trap are let out. One gentleman yesterday put six guineas into my hand; so I keep on sowing spirituals and reaping carnals, 1 Cor. ix. 11.

I hope after this long fast at Providence, there will be some appetite for the savoury meat; and you know the blessing is upon the head of all that hunger after the fatted calf, the Lamb of God, and the living bread; and this hungry belly is not to be filled too full in this life, lest Israel wax fat and kick: but in the world to come we shall be filled with all his fulness—then, it is said, "They shall hunger no more, neither thirst any more, neither shall the sun" of persecution "light on them, nor any heat." For the Lamb which is in the midst of the throne, shall feed us to the full; fill us with light from his sweet face, and with love, joy, and peace from his heart: and the more we are kept on short commons in this life, the greater and sweeter will the marriage-supper of the Lamb be. God has preserved and appointed our good things to come last; "Thou," says Abraham to the rich man, "hast received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

This day is Saturday; I hope to preach to-morrow, on Monday, and on Tuesday evenings; and on Wednesday morning set my face for London, where I hope to arrive by four o'clock. Farewell, be of good cheer, Christ loves all that love him, and will reward them that fear him; and, "We know that we have passed from

death unto life, because we love the brethren. Grace, mercy, and peace be with you, is the daily prayer of

Dearly Beloved,

Yours in the Lord,

W. H. S. S

LETTER XXXI.

TO THE SAME.

Bolney

My Dearly Beloved Friends in the Lord,

I WISH grace and peace to be with you, together with faith and hope, life and love. As for bodily health or strength, worldly peace or prosperity, gains or profits, riches or honours, favour or affection, kindness or civil treatment from this world—let it not be once expected, nor once mentioned among you as becometh saints, for these things are not in the covenant, they are no part of the better inheritance; for these things are seen, but the great reward of inheritance is not seen; these are temporal, but the portion is eternal.

But is there no better reward for present services, even in this life, than temporal things? O yes! his favour is better than life itself, and

his countenance is as a cloud of the latter rain, which often distils precious drops; which serve to soften the clods, and prepare it for the reception of the word of life, which sinks down deep and takes root, after it has been made soft with the showers. Let us glory in our infirmities, for these keep us from confidence in the flesh; let us glory in reproaches, for these keep us from having fellowship with the unfruitful works of darkness—for he that is a friend of the world is the enemy of God. Let us triumph in our bodily afflictions, for when the outward man decays, the inward man is renewed day by day; and even bodily pains are intended to eject us out of this earthly house, that we may be admitted into our house that is from above, where the inhabitants shall no more say, I am sick. Seeing we have such hope what have we to fear, seeing our whole work is to cleave to Christ, to follow peace, and to endeavour to please conscience? And how can we be poor that have got God for our portion? This is not our rest because it is polluted, this is not our home nor our dwelling place; and we are called strangers, pilgrims, and wayfaring men; and we know we have turned the corner, gained the summit, and are going down the hill.

The valley of the shadow of death is at the bottom, and then comes the river Jordan, and

on the other side is the chief mountain, the fountain of life, and the everlasting hills; on the top of which this world will look like the drop of a bucket, and all its formidable inhabitants as grasshoppers, and as the dust of a balance: less than nothing, and lighter than vanity.

Oh! my sweet ones, the joy of my heart, and the crown of my rejoicing in that day, set your hearts on this heavenly country, where we shall see our best Beloved, and enjoy each other's company and conversation for evermore. No lion shall be there, nor any ravenous beast shall be found there; the lion's den will be removed from the heavenly mansions. The sumptuous glutton and hungry Lazarus shall be separated by an infinite chasm, and over that gulf they shall never pass. What is our life but a vapour? and what is our time in this world but a span long, or a hand's breadth? and all the world but a bubble.

A young professing woman in this place, upon the eve of marriage, died yesterday; but our match is for ever, and in this no dissolution nor disappointment.

Ever yours,

W. H. S. S.

LETTER XXXII.

TO THE SAME.

Cuckfield.

Dearly Beloved in the Lord,

I WISH above all things that you may prosper, thrive, and grow, which God promises shall be the case of those who are planted in the house of the Lord. The flesh is a corrupt soil, and we are by nature rooted in it; and the soul being rooted, influenced, actuated, and led by the flesh, makes the soul a corrupt tree which cannot bring forth good fruit; hence comes the needs be for convictions, law-terrors, temptations, and sore trials, to loosen the roots of the soul, and to raise it up and root it out of the old soil of flesh and blood, that it may be rooted in the Lord Jesus, and draw heavenly moisture, heavenly treasure, and heavenly satisfaction from him.

Although the soul is prone to seek and settle in the old mould again, yet the daily cross still unsettles the soul, and keeps this union from taking place; hence it is that the motions of sin in the body work in the soul to bring forth fruit unto death. "They that are in the flesh

cannot please God," because the flesh leads the soul captive; but the daily cross suffers not these to unite, and the word of God often preached and often heard, affords other entertainment for the soul. It feeds the mind with divine things, which makes the soul alive to them; "To be heavenly-minded is life and peace." Be contented with these scraps.

W. H. S. S.

LETTER XXXIII.

TO THE SAME.

To the old Invalids.

Beloved,

The Doctor wishes grace, mercy, and peace to the old soldiers who are creeping into winter quarters. It is written in our laws, that there was a commandment which went forth from the King of Kings, and Lord of Lords eighteen hundred years ago, that the poor, the halt, the lame, and the blind, were to be invited, compelled, yea, brought in to be present and to be guests at the marriage-supper of the Lamb. This command has never been recalled; this law has never been repealed, but

stands in full force to this day, like the laws of the Medes and Persians, which alter not.

It is also appointed and decreed by an unalterable statute, that all old soldiers or invalids, who have been engaged on the Lord's side against the world, the flesh, and the devil, that these upon being dismissed from service shall have a pension settled upon them, and shall be free from war for ever after.

And it is further enacted by the authority aforesaid, that in case these soldiers have continued and appeared staunch to his Majesty's interest, and have not been finally overcome by the King's enemies, namely, the world, the flesh, and the devil, so as to be drawn away from his Majesty's service, and to engage with the rebels against the King and his forces as aforesaid; it is decreed, ordained, and immutably fixed by an eternal mandate, that such shall wear a crown in token of royalty, loyalty, and victory; and that they shall have a branch of palm in their hands, a token of eternal triumph; and shall shout among all the King's worthies, "Salvation to him that sitteth upon the throne, to the Lamb for ever and ever." Long live the King! Long live the King!

W. H. S. S.

LETTER XXXIV.

TO THE SAME.

My poor old Dears little think what a glee and heavenly sensation rolled over my mind when I gave my last look at them getting into the coach, at the thought of going shortly to our eternal home and safe abode; where I doubt not but we shall all meet in a more comfortable, more lasting, and more uninterrupted frame and state than ever we have enjoyed in this life. I looked back upon you with pleasure, and with unspeakable delight, and something of heaven springing up in my heart, seeming to say, Ere long you will all be gone, and talk over again the things which are so imperfectly known in this vain world. I cannot describe what I felt, but something yet to come shall make it manifest.

Ever yours,

W. H. S. S.

LETTER XXXV.

TO THE SAME.

Downham, Friday Morning,

Beloved in the Lord,

We arrived here safe last night soon after six o'clock, and were very kindly received. Many of the people round the country have made great enquiries when I should come, therefore I have hope of a good company to hear me, and of some success among the hearers; but this work lays with the Lord. I am at present in myself rather low and flat, much more in the valley than on the mount; more darkness than light, more rough paths than plain, and more appetite than food. It ill, however, becomes me to complain, knowing that nothing but sovereign grace makes the difference between the heir of promise and the son of perdition.

I do long to see the word run and be glorified, but ours are not days of great success. In our days we labour much for little fruit, much plowing and sowing, but little crops, little reaping, and small harvests. We labour, but the time will come when others will enter

into our labours, and reap what we have sown. The Arminians have built a place at Littleport, and now they have opened a house at Downham; but still their end will be according to their works. We must have a daily cross, and daily oppositions; but this we do know, that no vessel but a vessel of mercy can sail both against wind and tide. It is not the first but the last in the heavenly race, that wins the prize; and this no Arminian ever saw.

I am now on my watch-tower, hoping, begging, and expecting that the Master will come at the second or the third watch; at least at the cock-crowing, or in the morning; for sure I am that unless the Master bless the sacrifice, the guests that are bidden cannot be satisfied. There is bread enough in our Father's house, and wines plenty on the lees, but the feasts are too, too seldom: the Master is rich, but all the servants are poor.

When first he woos, and wins, and draws our hands to the plough, how kind, how liberal, how bountiful, he doth appear. So tender, so indulgent, so sympathetic, that he comes leaping upon the mountains, and skipping upon the hills, as soon as his promised aid is sought. But when your hands are fast to the plough-handles, then there is a suspension of these soul-dissolving visits. Smiles are exchanged for frowns, embraces for refrainings, visits for

desertions, and kisses for strokes; then the time is come that we desire to see one of the days of the Son of Man, and we desire in vain. Nevertheless faith holds her own.

Ever yours,

The Heir at law,

W. H. S. S.

LETTER XXXVI.

TO THE SAME.

My dearly beloved Children in faith and hope,

I AM safe arrived without any accident. Poor Mrs. M—— is much better, only given up much to pensiveness, and sits solitary; sitting up late at night, and rising late in the morning, which I do not like; yet I think she will come out bright in time. Here are not a few in soul-sufferings, and who need the great Physician; and I have hope that he will heal as well as wound.

The farmers here are very rich, and live somewhat like the London citizens; but I envy them not, for all seem to walk upon a snare. Traps are set for them in the ground during this famine, and the gin takes them by the heel; while the poor in spirit by their cries to

God tread them down, and the steps of the needy crush them; but they are not in this secret. They are not in God's privy council, nor does he commit himself unto them, because they are not the Bridegroom's friends; he knows them, but it is with a knowledge of reprobation, disdain, and disapprobation. We are the folks notwithstanding our being turned over into the hand of the oppressor; it is the grinder's harvest, and ours also. Their sudden destruction must be at hand, or God would never suffer them to ripen so fast. Every sinner must fill his measure; and there has been more put into that cup these five last years, than there was in twenty years before.

Sure I am that the poor saints are all on their watch-tower; God has drawn all their eyes upon himself and upon his works, to see what he is at, and where it will end; and I still have a pestilence before me: I may be wrong, but nothing but time can convince me. Strange things will soon appear in the world; our hopes and expectations will not always lay in suspense; wisdom will direct us, and divine goodness will provide: judgment must return and vindicate the righteous, and destroy the wicked, that the upright in heart may not be at a loss which course to steer. The insensible ——— is swimming in red port, and often alarmed by the death of one or another, and

when sick has a whole tribe of attendants; and though he denies the Bible, he claims heaven as his own: but we never should have known that there had been a heaven, if divine revelation had not made it known; and how any can expect such a country, and deny the authority of the book that brings it to light, is a mystery. But the ways of the wicked are crooked, and they froward in their paths.

Here is a little flock in this place all water-folks, three of which have visited me, but they are not unctuous. I believe old Providence is not inferior to any other churches, far from it; but the day of accounts will shew all this. Our bitterness is better than this world's honey, our sorrows far beyond their joys, our poverty better than their wealth, our cross is better than their crown, our afflictions are better than all their comforts, and our appetites and hunger better than their entertainments and fullness. "The wages of sin is death;" but, if we suffer we shall reign; if we die to this world we shall live. This world is a good servant, but a bad master; a very good inn, but a sad home; a comfortable bever, luncheon, or bait, but a sad inheritance. Dear souls, adieu!

God bless you all.

W. H. S. S.

LETTER XXXVII.

TO THE SAME.

Beloved,

I AM now within twelve miles of Castle Howard, the seat of Lord Carlisle, and shall pass it on Monday next in my way home. My success seems to be exceeding great, and I have no doubt but God sent me here. I am now at Helmsley Blackmoor, in the north riding of York, and twenty four miles beyond the city of York.

I find many here poor and needy in soul, and these are blessed indeed. One poor old farmer has followed me more than two hundred miles, and last night he dropped his chains. This morning he came to visit me with the rays of the sun on his face, and the wings of a dove on his back; and no less than three more have heard the jubilee, and felt their release. I have no call to tell you that the eyes of these seeing me, bless me; and their ears hearing me give witness to me. I have invitations from all quarters, and might soon become a Bishop at large.

I preached first at Grantham on Friday night, and was almost melted; on Sunday twice, on Monday evening at Newark, and on Tuesday

evening at Retford. On Wednesday I went to Sherborne, but finding but one professing man, the man who invited me, and being informed that the little town was stuffed with empty critics and hypocrites, I fell into a bad humour, and finding there were none poor and needy, or that wished to hear me, I sent six miles for a post chaise, and reached Elvington, six miles below York, that night. I then sent the poor old farmer before to Helmsley, to inform them that I would preach to them on Thursday and on Friday evenings; and he reached Helmsley about ten o'clock in the forenoon. I arrived about four hours after, and preached to not less than six hundred, as it was conjectured, and last night to a full house; to-morrow I intend to preach twice, and on Monday set off for Newark, Tuesday evening, Wednesday, and Thursday night at Grantham; on Friday I steer my course to Ely, Downham, and Littleport, and then for Cricklewood if God permit.

I am at a farm-house on a pleasant and beautiful hill; my host has been in irons, so we agree well, but I have a mile to walk every night after I have done, and the way almost all up hill; this tires me beyond measure, but the cross must attend us. Kind love to Peg and James. So concludes

The servant of servants,

W. H. S S.

LETTER XXXVIII.

TO THE SAME.

D[illegible] rly Beloved in the Lord,

Spelmonden

I AM now with friend L. and the Wel Ambassador is with me. I preached at Otfo Monday and Tuesday, and at Cranbrook Thu day and Friday; and Mr. J. came to me l night being Friday evening, I have been w attended, but the first two days the weath was cold and very unfavourable, but now it warm, showery, and blessed growing weath

I have found the people at Cranbrook col and rather dead; nor have I been very live myself, having been but little alone. The li and soul of real religion lays in being alone wi God, and in seeking his blessed face by humb prayer; and the little Cabin and my own be chamber at Cricklewood, are the favourite a consecrated spots for this business. Seek h face, my dear friends, and let no reproofs, rebukes, no chastisements, no crosses, no di couragements damp your spirits at this. R member, the rod of God is not upon the wicl ed, it is them that God loves that he chasten chastisements are the lot of sons not of se vants. God bless you. I do not, I cann forget you in my poor prayers.

Ever yours in Christ Jesus.

THE DOCTOR.

LETTER XXXIX.

TO THE SAME.

The heir at law to his venerable and dearly beloved Parents, sendeth greeting.

FAITH and hope are now with me, and both prophesy good of the Doctor with one consent; and as far as I can understand their still small voice, they tell me that the adversary and enemy, I mean wicked Haman, will not prevail against the Coalheaver. But that this trap that is set will catch himself, and put a final stop to his profession, his writing, his preaching, and his believing and hoping; and that he will be abashed, ashamed, confounded, ruined, and perish in his own corruption, for "Our God is not mocked."

I have written four letters this day, craving the prayers of all the flock against ——, and he will find in the end that the church is as terrible as an army with banners. God bless my dear friends for evermore. So prays

The Heir at Law.

W. H. SS.

LETTER XL.

TO THE SAME.

The Heir at law to his aged and benign Parents, sendeth greeting, with perfect peace, and at such a time.

I was glad to hear that poor James is better; life and death now is in the hand of our Lord, he has conquered both death and the grave, and we are in union with the resurrection and the life. His righteousness is our breast-plate, through which the devil's darts cannot penetrate, through which the curse of the law cannot enter, and against which death's attacks can make no impression.

The soul is alive for evermore, hope is its anchor, and God its shield; truth is its girdle, and peace its ammunition shoes; the Spirit is its possessor, and Christ its owner; and he will never lose his right, nor give up his charge: "He that believeth shall never die;" "on such the second death hath no power." The body, the clog, the burthen, the body of death, the weaker part shall go to the wall—and this is all that the devil can boast of with respect to the saints: and these shall be raised again, and then the devil, the king of darkness and of pride, the famous god of this world shall be

judged by the saints, and we shall accuse and condemn him that has so often accused and condemned us. We shall take them captive whose captives we were, and rule over our oppressors; then shall the poor, despised flock of Christ be terrible as an army with banners.

All these things we have in hope, and hope is steadfast, and what we have got in hope we shall soon have in hand; for, "Faith is the substance of things hoped for, the evidence of things not seen." Every heavenly smile, every enlargement, every indulgence, every comfort, every promise, every deliverance, all succour and all support, are so many pledges, earnests, foretastes, and first-fruits of the future and blessed inheritance.

Our Lord will give us a few tastes of these just to let us know that our Redeemer liveth, and that we are not forgotten of him. But the new and good wine must be kept till the last, when we shall drink so as to forget our poverty, and semember our misery no more for ever. Farewell; grace, mercy, and peace be with you,

So prays

THE DOCTOR.

LETTER XLI.

TO THE SAME.

Cockfield.

It is agreeable to my promise that I send a few scraps to my old companions in travel. Mr. B. met us many miles on the road, and was very glad to see me. We arrived safe and in good time, and I believe I continued my sermon with——for near thirty miles with little intermission. She seems exceeding low, and low she must and will go if she belongs to the Royal family of the house of David, not only to discover the sin of her nature and the follies of her life, but to stir up and purge out what she has been for five years scraping together as a covering.

The new cloth well never agree with the old garment, and especially when the human web is spun first, and the Lord's wedding garment of white linen is brought forth to complete it. Nor will the new wine of heavenly joy and love remain in a hard, unfeeling, and insensible heart. Heavy and lasting afflictions fill the soul with trouble, grief and sorrow, and, "By sorrow of heart, the spirit is broken;" and it

is a broken spirit and a contrite heart, which is the new bottle. The new wine of heavenly joy in a broken heart will not swell it with vanity, nor burst it with pride; a new heart and a new spirit, both these are preserved according to Christ's promise; nor can Satan destroy either.

At breakfast this morning as we were talking together with Mrs. B. concerning her former troubles and present hopes, she appearing broken-hearted and thankful to God for his mercy to her——seemed very much cut up and wept bitterly, and has been shut up in her room ever since. As for me I fetch all my hopes of her from her misery, and my faith tells me that her heart is not half so holy, so pure, and so good now as it was when she first came among us; and I hope to roll her in the ditch till her own clothes abhor her, for none but lunatics and lepers are fit for our infirmary, and indeed it was built for another at first.

She had some time ago a singular dream, of God bringing her to judgment in this world, and it appeared to me a very scriptural account of the judgment, and sharp trial of a poor convinced sinner; and I know that God fills Zion with judgment and righteousness; judgment first, and righteousness afterwards. It is by the spirit of judgment, and by the spirit of

burning, that our guilt and filth is purged from us; and the devil is busy enough in his constant attendance on this court, to see how the matter will go, in hope that we shall either hate the light, fly from the truth, despair of his mercy, or fly in the face of the Almighty.

But, we have an Advocate with the Father and he has appeased the wrath of God which was provoked at our sins: and God will not gratify the devil's rage in condemning us poor debtors and our ever-blessed Surety too, for our God hates the devil more than we do. He suffers him to labour hard at us, and to try his infernal skill upon us, and in spite of all satan's craft, craft, malice, and cunning, we remain just where we were, at the foot of Christ, suing for mercy; and I do believe that it is one part of the devil's punishment to be suffered to wreak his rage on the vessels of mercy, for what can be a greater torment than to labour to destroy those his envious mind abhors, and yet to labour in vain?

How desperate do we see apostates, whose heart God has turned to hate his people, and to deal subtly with his servants, when their rage is kindled, and they would wish to send us out of this world and from all the glories of another—I say, how desperate they are when they find they can do us no hurt. How many javelins did Saul throw at poor David, and how

many bitter oaths, threatenings, and sentences did Saul breathe out against the son of Jesse. Every time the devil entered Saul this was David's perilous case; and every time that he checked the devil, and made him depart from Saul, then Saul cried, "Return my son David, for thou art more righteous than I." But when men are given up to the devil, they are not to be believed though they speak fair, for there are seven abominations in their heart, because like Mary, seven devils have entered into them; and these go in and out of their own habitation, hut still it is under the strong and ruling hand of God, or else, Wo be to us.

I am at present rather low, and meek, and have been kindly indulged in prayer both last night and this morning—for which kind indulgence I thank my God; nor have I neglected to pray for the poor Dears in London. These lines as well as my prayers are intended for three.

Ever yours.

W. H. S. S.

LETTER XLII.

TO THE SAME.

Dearly beloved in the Lord,

I WAS and still am grieved to see you so ill as you are attending to that shop; you really hasten your own end, and deprive yourself of a little wholesome air, which in your state is so much needed. I have now a comfortable bed, and a good room entirely at your service; and there is no want of any thing, nor any creature in the way to make you uneasy—all love you, and you know it.

It is my earnest desire that you would write to N. and let him come, and weigh, and take your goods, as you will want nothing here but your wearing apparel; and here are drawers upon drawers for all your clothes, I have no doubt but the adversary is busy enough with carnal reason, but strength shall be equal to thy days; "For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister," Heb. vi. 10. Whosoever receiveth whomsoever I send, receiveth me, and him that sent me, John xiii. 20. And he that receiveth a prophet, a righteous man, or

a believer in Christ, he shall receive a prophet's reward, and a righteous man's reward, and this comes from the God of truth, the lips of truth—the Lord Jesus Christ himself. Let no man or devil beguile you of this reward, for you have received me into your faith, heart, conscience, and affections; and I know that Christ sent me, and you believe this, and received me as such, and therefore did receive him also. Moreover, "He that loveth another hath fulfilled the law," and, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him;" for, "We know that we are passed from death to life, because we love the brethren." And, "By this," says the Son of God, "shall all men know ye are my disciples, if ye have love one to another;" and I know that you love me, and God knows I love you.

It is true we are poor, worthless, sinful wretches, and have cause daily to loath ourselves on the account of the evils that are in us, but no self-loathing is to rob us or deprive us of the comforts of faith, nor of the comforts of hope in a Saviour, for he came to save sinners, yea, the chief of sinners; nor will he take notice of any other. He leaves the self-righteous to swell, to boast, and to banter, till pride becometh their ruin; "I came not to call the righteous."

And now my dear James, as God has pre-

pared a way for you, and provided a room for your reception, a dutiful and affectionate son to receive you, do come, and bring Mrs. B. with you, it is my wish. God bless you.

Ever yours in Christ Jesus the Lord.

W. H. S. S.

LETTER XLIII.

TO THE SAME.

Beloved,

I HAVE preached here three times, and am to preach here again to-morrow evening, and after preaching we go to Downham. The fruits of my labour do very visibly appear; I have been well attended, some have been much comforted, others are in labour and soul travail.

The people of Lakenheath in Suffolk are constantly here, and have sent me a present. My whole work seems now to be that of comforting, this is my natural element, and best suits my present frame. I preached on Sunday twice from Prov. xiv. 26; and last night from John iv. 35—38. The people begin to shew us no small respect, and several baskets of fruit have been sent to us. We are going to day to see a woman who has been long ill, and who was much comforted the last year, but has lamented through all

her illness, and complained that she should see my sweet face no more. The poor woman wept that brought the tidings.

I have been greatly indulged in private prayer ever since I have been out, which is a heaven upon earth to me, and I believe that ——— has heard to her comfort and establishment. The harvest is very great, the crops good, and the weather fine; for which I bless my gracious God. I long to be at home.

Ever yours in the best of all bonds.

THE DOCTOR.

LETTER XLIV.

TO MRS. B.

Dear Peg,

SUCH a stroke as this twenty-seven years ago, would have caused our hope to give up the ghost—but being a little stronger in the Lord, faith has heavier burthens laid on. The temple built by Solomon, and that built by Cyrus were both burnt. The first book of Samuel, and the thirtieth chapter came to my mind also, together with this promise, " He shall not be afraid of evil tidings; his heart is fixed trusting in the Lord."

It will cause a little rejoicing among the Phi-

listines, as has been the case often; they once triumphed gloriously when the ark of God was taken, supposing that Dagon had overcome the God of Israel, but their joy was but short—the fall of Dagon, the Emrods and the mice, made them glad to send it back again, and a trespass-offering with it, for they cried, We are all destroyed, for his hand is heavy upon us, and upon Dagon our God. This I know that it shall work for our good, but how I know not; if I did, I must walk by sight and not by faith. Bless God we are not in beggary yet, nor ever shall. I herein enclose you a trifle, as I am going out, into the country.

God bless thee,

THE COALHEAVER.

GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART II.

There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Isa. xxiv. 13.

The new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it. Isa. lxv. 8.

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A CONCISE ACCOUNT

OF THE

LAST ILLNESS AND DEATH

OF THE

REV. W. HUNTINGTON.

THE loss of a distinguished minister, raised up and set for the defence of the Gospel, who feared not the face of man, who shunned not to declare the whole counsel of God, who ceased not to teach and preach Christ Jesus, both in season and out of season, must have been felt and acknowledged by the church of God in every period of time. But in the present day when the shadows of the evening are stretching out; when mere profession abounds, and the love of many wax cold; when animosities and heart-risings against brethren are so rife, and cherished with such unbecoming zeal; when so many are not doers of the word, but hearers only, deceiving themselves; when goodly apparel and the gold ring take precedence of the poor, thereby constituting themselves judges of evil thoughts; when so little of pure religion and undefiled before God and the Father is known by its fruits, namely, in visiting the

fatherless and widows in their affliction, and keeping themselves unspotted from the world; when the faith of many cease to be evidenced by their works—at such an alarming day as the present, the decease of so faithful a Pastor must be doubly distressing to the poor and needy flock of Christ.

Under these impressions I cannot but observe, and give due weight to, the counsel of an apostle; "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." It is said also in the Acts, "For David, after he had served his own generation by the will of God, fell asleep, and was laid unto his fathers, and saw corruption." And Paul elsewhere remarks of Abraham, what is alike applicable to every true believer in Christ, "And so, after he had patiently endured, he obtained the promise." Seeing that it is appointed unto men once to die, the happiness of the children of God results from this, that the high priest and apostle of their profession must continue, seeing he ever liveth to make intercession for them, Heb. vii. 25.

For many months previous to the last sickness of so revered a parent, it was visibly apparent his health was declining, his constitu-

tion breaking up, and that much bodily weakness attended him; yet his exertions for the welfare of the church did not abate. That he was much blessed with the supporting and comforting presence of God in his latter exercises, a large portion of his hearers can testify; and truly this passage of holy writ was abundantly verified in him: "They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright." I shall ever have cause to remember with the warmest feelings of gratitude and loving-kindness to God, that within the last twelve months of his tabernacling upon earth, Satan had succeeded in estranging the affections of the best of fathers from me, and that he knew me not. Within that period it pleased the Almighty to root out, and destroy all confidence in an arm of flesh, and bring me near to judgment; and I still maintain that he will not leave me, until he has done that which he has spoken to me of; for his word declares, "Upon all the glory shall be a defence."

The last Sunday morning he exercised in the church of God, he spake from the following words, "But if any man love God, the same is known of him," 1 Cor. viii. 3; and concluded his sermon earlier than usual through weakness. In the afternoon of the same day he adminis-

tered the sacrament, delivering a discourse from these words, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. In the course of the administration he uttered the following words, coolly and impressively, 'My time here will not be long; my Lord tells me so.' On the Wednesday following he closed his ministerial labours; and made choice of the most appropriate passage in the whole word of God: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," Rev. iii. 3. The kind indulgence of God has answered the prayers of many of those who heard it, and enabled me to put this his concluding testimony into your hands.

My elder brother, the day following, called upon him, and spent several hours in his company, with much comfort and satisfaction, and some profitable conversation passed between them; this proved to be their parting interview. The next day, June 11, he arose at an early hour as usual, but was shortly after seized with those symptoms that indicated great danger. One observation he made at this time,

when they were endeavouring to warm his feet, I hope ever to remember; 'These feet,' said he, 'have carried me many miles to preach the gospel of Christ.' Mr. and Mrs. Blake called on the Saturday morning to see him, but were given to understand that it was ordered by the Doctor that he should not be disturbed; and I can testify the concern and anxiety of mind my sister experienced on that occasion. Other branches of the family called at Hermes Hill on the following days for the same purpose, but were equally unsuccessful in obtaining a sight of him.

In the following week he was removed to Tunbridge Wells. After he had been absent from town some days, as no part of the family received any intelligence of the state of his health, under a particular impression of mind, my two elder sisters, and Mr. Blake, came to a conclusion to take an immediate journey to Tunbridge Wells, that they might have the satisfaction of seeing him once more. I encouraged them in this purpose, and we have all evidently seen, and thankfully acknowledged the peculiar providence of God in this instance, that every circumstance should conspire to assist them at the latest period of time, that the ends and purposes of the visit might have been answered. I have solicited my elder sister,

being one of the party, to favour me with the particulars of the conversation that took place at this meeting, which I consider of some moment, it being the day before his decease: I shall therefore insert her letter, without thinking it needful to offer any apology.

Dear Brother,

'I have complied with your request in forwarding to you the particulars of the conversation which took place at the last visit, which Mrs. Burrell, myself, and Mr. Blake, paid to our affectionate father, as far as I am able to call the same to mind; and for this purpose I have addressed the following lines to you. On Wednesday, June the thirtieth, we arrived at Tunbridge Wells about four o'clock in the afternoon, and after taking some refreshment, we hired a post-chaise, it being extremely wet, to take us to Mount Ephraim, where he had taken up his abode.

'Enquiring after my father's health, the servant informed us he was sometimes better, and at other times worse, but very happy; we desired her to inform him that his children were come; he smiled and said, 'Are they? tell them to walk up.' No one can express the sensations we felt on entering the room, but those who have experienced the like: we

clasped our arms round his neck, and kissed him, which he returned; but we were scarcely able to speak. He then made particular enquiries after the family, asking us also, how we came, and where we intended to sleep; saying, 'Why did not you come here first, that we might have procured you private lodgings?' We replied, 'We did not come to trouble you, but to see you, and we have engaged beds at the Sussex Hotel.'

'Mr. B. said to him, 'I hope, Sir, your work is not done, as there are many brought to the birth, but not able to come forth:' he shook his head, and said, 'My constitution is broken up,' and so it evidently appeared to us; we were assured in our minds, he would never come out any more; and so I gave you to understand, when you met us at the stage on our return. I said, 'Dear father, I wish I could follow you, as that is all I desire;' he replied, 'Keep there, and you will not loose your hire.' After partaking of tea, he sent for us up again, and informed us, he had not settled his affairs, but thought he should just live long enough to accomplish it, adding, 'A prudent man guideth his affairs with discretion.'

We drew nearer to him, as it was with difficulty we could hear him, he being so weak, and his mouth parched with fever; after which he made a motion for some water, which was immediately given to him by Mr B. He stretched out his hands, laying one on my sister, and the other on myself, and said, 'You are my dear children, and I am glad to see you;' we were sensible that he had more to say, but we were anxious not to distress him. It being near his time of retiring to rest, we took our leave of him, he kissed us, and gave us his blessing, and we parted never to meet again in this world; he followed us as far as his eye could reach, and bowing we withdrew—does not this shew that we were near and dear to him?

'Thus have I endeavoured to give you a short statement of this mournful visit, the truth of which can be attested by the mouth of three witnesses; and more was not required under the old testament. My earnest prayer is, that the Lord will keep us low and humble in his sight, and cause us daily to know our utter unworthiness. I have felt my sins a sore burthen, too heavy for me to bear, and none but God can remove them, and set me down happy in him. Hoping to have an interest in the me-

fits and death of our Lord and Saviour Jesus Christ, I subscribe myself,

'Your affectionate Sister,

'R. BLAKE.'

'The day following, the first of July, one thousand eight hundred and thirteen, in the evening, he breathed his spirit forth into the hands of his Redeemer; and was interred, on the eighth of the same month, in a plot of ground belonging to, and adjoining Jireh Chapel, Lewes, Sussex. A short time previous to his death, he expressed a desire that, no words should be spoken over his grave, no funeral sermon preached on the occasion; and that the pulpit should not be hung in black. He also endited his own Epitaph, in the following words—

'HERE LIES THE COALHEAVER,
'BELOVED OF HIS GOD, BUT ABHORRED OF MEN.
'THE OMNISCIENT JUDGE,
'AT THE GRAND ASSIZE, SHALL RATIFY AND
'CONFIRM THIS, TO THE
'CONFUSION OF MANY THOUSANDS:
'FOR ENGLAND AND ITS METROPOLIS
SHALL KNOW,
'THAT THERE HATH BEEN A PROPHET
AMONG THEM.'

Thus have I endeavoured, with the limited means that I possessed, of giving you a naked account of his last illness. His memory while life lasts, I shall ever have cause to revere; I desire ever to tread in his steps, and pursue the same track that he unceasingly followed for the space of forty years. And I hope never to be ashamed to acknowledge, that I am the son of a Minister of the gospel, at once so laborious, and so abundantly useful.

E. HUNTINGTON.

High-Street, Bloomsbury,
Sept. 3, 1813.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

LETTERS.

LETTER I.

TO MR. S.

Dear Mother and Father, Thames Ditton,
Sep. 4, 1778.

THIS comes to let you know that we received your last letter, and are both very well; and have three children born to us, their names are, Ruth, Naomi, and Gad. We have been in this place nearly three years, and have got a little house to ourselves, which we have had these two years. The Lord has been wonderfully kind to us, has given us a pretty situation, and between twenty and thirty pounds a year coming in, to live upon, nor do we work for it. Mary has not had any sickness since we have been here, nor I neither.

We never lived so happy nor so well in our lives, as now we live in the enjoyment of a blessed Saviour; and have peace with our own consciences. We lived all our life-time until

within these six years, ignorant of a precious Saviour, and always afraid of death and judgment as you are; but now, blessed be God, we know the meaning of this word; "And deliver them, who through fear of death, were all their life-time subject to bondage," Heb. ii. 15. God hath given us repentance, and a spiritual birth. We did not know what it was to be born again by the Spirit of God, till we felt it in our own souls; but blessed, and for ever blessed be God, he hath given us the knowledge of salvation by the forgiveness of our sins.

The Lord hath taught us, that we must stand in the righteousness of Christ, instead of our own, which we never knew till lately: but the Lord hath shewed us that all our righteousnesses are only filthy rags, Isa. lxiv. 6; and that all who go to heaven must have the righteousness of Christ on them, Phill. iii. 8, 9. This righteousness is a gift, "And of the gift of righteousness," Rom. v. 17, 18. Our righteousness is of God, "Surely, shall one say, In the Lord have I righteousness and strength." "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," Dan. ix. 24. This best robe that was put upon the pro-

LETTER II.

TO THE SAME.

Dear Father, Mother, and Brethren.

Thames Ditton,
Jan. 20, 1780.

YOUR kind letter came to us the 18th instant, and was kindly received with joy; we embrace this opportunity of answering it. We are very sorry to hear of my Father and Mother's illness, may the God of Abraham restore them to health again. Old age, my dear Father and Mother, must by this time have greatly impaired your strength; our life is but a shadow; but, "The hoary head is a crown of glory, if found in the way of righteousness:" the Lord grant yours both may; Amen, says thy loving but unknown son.

I am glad to hear my brethren are well; may the Lord of all lords protect them, and we beg you will remember our kind love to them in your letters. I, and thy sister, are very glad to hear of thee, Benjamin, because thou art my youngest brother; and if thou wilt come into Egypt to see me, although I am Joseph, whom you know not, yet thy sister and myself would cook thee a mess five times bigger than

the rest. I should be glad to see thee, my brother; your sister is in tolerable good health, and so am I, blessed be the Lord for it, and so are our little ones. The Lord hath sent us four children, two boys and two girls; we were like to lose our little boy some time ago, it went off in a fit; but God our kind Father, heard our prayers, and restored it again to us, bless his most holy name for it.

His mercy has been wonderful in our behalf, both to our souls and bodies; and indeed I think God brought your sister to my hand at first, as much as he brought Rebecca to Isaac, and hath made her a comfortable companion for me, and a good wife, and I hope has given her the same blessing as he did to Sarah. I hope also that God's grace has made me a comfortable yoke-fellow to her. I have blessed and thanked God for her with tears, and she has room to bless him for me; neither of us repent of our coming together, for I verily believe we shall live together in everlasting day, through Jesus Christ.

And now my dear friends, I will tell you a little of the Lord's dealings with us. About seven years ago I fell into great distress of mind, I was ready to cry out with David, "The snares of death compass me about, and the pains of hell gat hold on me;" and like him I prayed, O Lord, deliver my soul. I travailed

in this distress about a year and a half, labouring under a wounded spirit, and the fear of death; but at length God has heard my prayers, and suddenly delivered me, and gave me such joy, peace, and comfort, as I shall never be able to express. I found the truth of this scripture, "The blood of Christ cleanseth from all sin," 1 John, i. 7.; and do now know what the bible means by being born again, John iii. 7. There must be a repentance, Luke xiii. 3; and a conversion, before we can say Jesus Christ is our friend, Matt. xviii 3; Acts, iii. 19: and this repentance my blessed Saviour gave to me, Acts, v. 31.

For six years now I have had peace, and happiness in my soul with our blessed Saviour: and when the Lord delivered me, he gave me great understanding in his word, which I never had before, so that I was astonished at myself, and could say with David, "I have more understanding than all my teachers; for thy testimonies are my meditation," Psal. cxix. 99; and with the prophet Isaiah, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Oh, my dear father, mother, and brethren, may you find him to be such a friend to you as he is to us! He came into the world to save sinners, and is with all that truly seek him by prayer, until the end of

the world, Matt. xxviii. 20; he is the same always, Heb. xiii.

After the blessed Saviour had given me such understanding in the scripture, many people at times discoursed with me about the things of God, and I told them what he had done for my soul. Soon after these same good people, seeing and hearing the understanding I had in the word of God, was desirous of having me ordained over them as a dissenting minister, which in time I consented to; and have a very large congregation in London, and a room to myself there. I go once a week, but I live at Ditton, because I dislike London. I have been a minister about four years, and have gained a settlement in Ditton, belonging to this parish; my salary is about sixty guineas a year. We live very plain, but want for nothing; we have sufficient to live upon, and contentment with grace is great gain. Our house we live in is small, rather too small, but I have taken a larger one, with a garden to it, walled all round, to keep our children from the wicked in this place, and for conveniencies of brewing, as my wife likes a garden, and wants to brew her own beer, which will be cheaper to us by far than to buy it. The house is a very good one, with four chambers, two garretts, a kitchen, parlour, brewhouse, and

pantry, with cellar; I had the lease very cheap indeed.

Mary and I, both very much desire Benjamin to come and see us; here is no pressing. I have been here four years, and have not known a man pressed in the place. He might come up on the outside of the Blandford coach, as far as Hounslow, and I would meet him there; and if he has no other than sea-faring clothes, let him send me word soon, and I will send him down a suit of my old ones, second mourning; they are not bad ones, he might come very safely in them, and I will take care of him here. If he will come let him send me word what day the coach goes through Hounslow, and likewise where I shall send the clothes to. We have only had one letter besides this last, and I humbly confess my ingratitude, in not answering of it before now; but in studying, most things go out of my mind.

When we have weaned the child, if God permit, some time in the summer, Mary shall come down and see you. We shall go into our house in about a week or fortnight; so we conclude, wishing you all that mercy, and peace, and goodness the Lord hath bestowed upon us. Into his blessed hands we commit you all, hoping your dear souls will find him your health,

strength, and portion for ever. Write soon, and I will answer it. We join in love to you all.

W. HUNTINGTON

LETTER III.

TO MRS. M.

Dear Friend,

I HAVE from my heart blessed and thanked God, for his great condescension and goodness displayed in your behalf, and for delivering you from the hand of him that is stronger than you; "The prey shall be taken from the mighty, and the lawful captive shall be delivered." The hour of temptation has exercised all believers more or less; they have been accomplished in all the apostles, and in all their brethren that were in this world; "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him," James, i. 12.

"In the Lord, shall one say, have I righteousness and strength: to him shall men come, and none that trust in him shall be desolate." He is an able, a willing, a suitable, and an all-sufficient Saviour; and they that trust in his

after him, and hover like a swarm of bees over, and about him? Is there any desire in thy soul after him? Hast thou got any wounds that want healing, any appetite that wants filling, any blindness that wants removing, any hardness that wants melting, any grief that wants soothing, any debts that want discharging, any filth that wants purging, any spots that want washing, any knots that want untying, any bonds that want loosing, any broken bones that want binding up, any faintings that require strength, any weak hands or feeble knees, or in short art thou full of wants and wanting? If so give me thine hand, and come up into the chariot, and see my zeal for God.

I am servant to the great Physician; I visit my master's patients, enquire after their health, lay their various cases before him, carry out his medicines, and am an eye, ear, and living witness of an innumerable number of wonderful cures; even the leprosy, the scurvy, the plague of the heart, and plague of the head. I attend conceptions, soul-labour, and soul-travail. I have been at the birth of the new man, and the death of the old one. I have been a wet, and a dry nurse. I have attended miscarrying wombs, and untimely fruit like a snail, that has never seen light. I have made caudle for others when I have wanted it myself. I have given suck to strangers, and at times envied

every drop they have swallowed down. I have been permitted to carry leaves from the tree of life, and gather fruit from the same every month, week, day, and hour, and sometimes all day long. I have been permitted to carry my Master's robe from place to place, among the the sick, and as many as have touched it have been made perfectly whole.

And now as I have shewed you my country and my occupation, from whence I came, what people I am of, and my present calling; Is there any thing wanting in our way; What sayest thou of thyself? Consider these things, weigh them well, and seek relief while it may be had. If thou art sensible of thy wants, then learn for the future to shew more lenity, becoming thy high station; severity seldom succeeds, nor doth it spread the fame, or add to the honour of the higher powers. Sister M. farewell, be of good comfort, seek the best treasure, the best way, and the best end. While I remain, with all due respect, distance, and submission.

Your Greatness' most obedient, and most devoted servant for his sake,

W. HUNTINGTON.

LETTER VI.

YOUR last sent to ——, is now with me. You may protest that you die daily, for you have been often expecting death, and wondering morning after morning, that it should be so long deferred; seeing the devil still insists upon it, that it is even at the doors, and that there is but one step between thee and it. However I differ much in judgment both from the devil and ——; I put these two together, because what the former suggests, the latter believes; but both are liars, and by no means to be credited, even if they speak true, for there are seven abominations in them both.

If a man is given up of God to Satan, he falls in the first onset, and never rises in his mind, either to hope or confidence more; as was the case with Judas, and many more that I have seen. But if satan is let loose, and suffered to buffet or tempt an elect sinner, the true light has discovered him, the quickening power of the Spirit makes us feel him, the power of the Spirit dislodges him, his armour is gone, the in-

fernal loyalty of the sinner is taken away, a
he is made willing to forsake both satan a
all his works. It is true such an awaker
sinner feels his enmity often rise against G
but this arises from the application of the l
working wrath, to which the carnal mind ca
not be subject. It rises also from the sinne
ignorance, expecting nothing from God l
wrath and ruin, and which he is conscious
his just desert. Did he know that it is by th
things men live; that God dwells with th
that tremble at his word; that he is only giv
up to satan for the destruction of the flesh, tl
the soul might be saved in the day when Chr
shall manifest himself to him; at which ti
he shall hear a more sweet, a more melodi
voice than that which is heard in the sec
place of thunder, according to this passag
"Thou turnest man to destruction, and saye
Return ye children of men," Psal. xc. 3.

Many a time has——, arraigned himself, a
cast, and condemned himself; many bit
things he has written and filed against himse
many awful conclusions has he drawn; a
many fiery and fearful ends has he predicte
and expected, and still he is just where
was: for as God has not invested ——, wi
the office of a divine judge, so he has not r
tified nor executed any of his judgment
and it is well for us, that we are not our ow

nor at our own disposal. ———, is not a bankrupt, not a little child in strength, not an idiot, not free among the dead yet; was this his happy case he would be out before now, for this is all that is wanted: "When they had nothing to pay, he frankly forgave them." "Let the weak say, I am strong." We must receive the kingdom of God, in the power of it, as little children. If we will be wise, we must become fools, that we may be wise; and it is the dead that have the promise, "Thy dead men shall live: the dead shall hear the voice of the Son of God, and live." This is the spot where you must come, and here God will bring you; "They shall find me when they shall seek me with all their heart:" and such will ascribe all glory and power to God.

Stripping work is all the labour, regenerating and renewing, converting and justifying, repenting and loving, believing and uniting, will all be done in one minute. One act of faith in the dying love of Christ, will clothe you from head to foot. One overflowing sense of divine love builds us up, and establishes us; "Charity edifies." One look to Jesus saves us; "Look unto me and be ye saved." Send me word in the next how many times you have departed this life, since you wrote to ——, your heart seems bent to depart, and to cast in your lot with the world—this also must have God's amen; for all religious labour which we can

take up and lay down, is not worth one farthing. You are in the hand of God, and sure I am that ——, cannot get out, nor can Satan loose him. I will, and you shall, is the unalterable language of God's covenant; and though there be many devices in a man's heart; "Nevertheless the counsel of the Lord, that shall stand," Prov. xix. 21.

Let me have a line, but be sure not to deviate from the ancient custom; if you have any enlargements or encouragements; any hopes or expectations; any visits, rays, glimpses, or preludes to better success; be sure to hide all these, and send me nothing but the dregs of the cask, the scum of the pot, and the dross of the furnace; and let it savour of nothing but unbelief, rebellion and desperation, death and judgment; and by vomiting up these, you will ease your own stomach.

W. H. S. S

LETTER VII.

TO MR. W.

I WAS not a little dismayed last night a hearing the melancholy accounts, and ba dsuc cess that seems to attend the poor trades-folk in business. I believe that your path will neve

be worse than mine has been; however, it may not be always so; the prosperity of the wicked, and the adversity of the just, has ever been, and ever will be, a stumbling-block to them that God makes honest. Many such as these have I seen, and bitter eye-sores have they been to me; but many of these stumbling-blocks are now removed out of my way, they are no more: and although I envied them in their life, yet I never once coveted their end.

Do not be dismayed, times may take a turn, and faith, prayer, and patience, do sometimes perform wonders; and in this I may be permited to contribute a little. Bread is to be given us, and our water is to be sure, Isa. xxxiii. 16; pluck up, and take heart. God bless you both,

Your's very affectionately,

W. H. S. S.

LETTER VIII.

TO MRS. W.

My dearly Beloved Daughter,

Your's came to hand, and I wish much to know how poor W. is. It has been my constant prayer, that the dispensation may be

among the all things that work for good. I had an inclination to have called on him Tuesday last; but much work on my mind, and not settled with the subject, I deferred it. Should be glad to know how he is, and if he has any desire to see me, and where his house is, for I know not. You might send me a line by Mr S. My best respects to him, Lois, and accept the same from,

Your affectionate Father,

W. H. S.

LETTER IX.

TO THE SAME.

Dear Nanni,

Man is born to trouble, and those that are born again, are born to additional troubles but these trying times are the Lord's opportunities. He will be a very present help in trouble, and near to them that feel after him, and will be found of them. It is in the furnace that he has chosen us, and in the furnace the fervour and energy of prayer appears; and in the furnace God promises to hear, to answer and to acknowledge the objects of his choice

"I will say, It is my people; and they shall say, The Lord is my God." I know this is a sore trial to thee, but faith is gold, and will never waste, corrupt, nor consume in the fiery trial; it is God's cash, and God's coin, and he will preserve it, and enrich us by it, and make it more strong, more bright, and more precious, by all these exercises: and God will own it, honour it, and bless the fruits of it, when it has overcome and prevailed.

These things promote appetite, and make every bitter thing sweet; they collect our thoughts, they excite watchfulness, they keep us looking to God; and every favour or token from him is observed, admired, and acknowledged with the most profound respect and gratitude. In these times I always give myself unto prayer, and attend upon all occasions to this very thing; and God has never failed me yet, nor do I believe he ever will. And I know that all these things have worked for my good; and they ever will terminate in God's honour, and in our welfare. Let me know how Mr. W. is. I shall continue my prayers, and conclude,

Dear Naomi,

Your's in Christ,

W. H. S. S.

LETTER X.

TO THE SAME.

Dear Naomi,

I HOPE faith and patience will hold out; the furnace is to try these, but grace and truth can stand the fire, when all counterfeit coin dissolves. It distinguishes between speculative and experimental knowledge; between an assent of the mind, and faith in the heart; between a good, and a false hope; and between the joys of elated nature, and that of the Holy Ghost. The furnace always dashes presumption and conscience out of countenance, and stops the mouth of all prayer, but that of the Spirit of supplication. In the worst of hours, we are sure of support; if no joy, no peace, no love, no comfort, yet we are sure of strength; "As thy days, so shall thy strength be:" and our evidences are more clear, faith more strong, and the peaceable fruits of righteousness more abundant afterwards. The furnace is not joyous, but grievous, neither are they any pleasure to God; but their is a needs be for them, and depraved nature cannot do without them; and the promise is, that the branch purged, shall bring forth more fruit.

I have remembrance of thee in every prayer of mine, making request in thy behalf; and am fully persuaded of thy déliverance in God's own time. Farewell, be of good comfort, for they that fear God shall come forth of them all.

Your's affectionately,

W. H. S S.

LETTER XI.

TO THE SAME.

Downham.

Dear Housekeeper,

We have just received tidings that we have got rid of the lease of Providence Chapel, which I am glad of at my heart; and I do believe that we shall see the good hand of God in this conflagration, as many here are receiving benefits from our visit this way, which the fire served to hasten; for I did not intend coming so soon, nor staying quite so long, had I not been burnt out of my nest. The long fast in London will spur them on to liberality.

The leper, under the law, that had in his own eyes but one spot, was utterly unclean; but when he was covered all over with scurf, from head to foot, he was clean, and was to be pronounced so, Levit. xiii. Little spots need

not the great Physician, but when our whole nature is laid open, we are devils indeed; and none in earth or hell, appear half so bad. This is God's teaching, and blessed learning it is there is no guile, deceit, or hypocrisy in these wholesome lessons. We see, we feel, we rue we lament the pollution, and tremble at the consequences; and with such trembling ones will God dwell; this makes the heart and mouth honest, conscience tender, and the Saviour precious. Such as these, and no other will Christ accept.

'Sinners are high in his esteem,
And sinners highly value him.'

Accept my love.

W. H. S. S

LETTER XII.

WHAT the poor man says, is true in me The Lord took great pains to engross my whole soul, and pleasingly captured every affection every thought, and every sense. All my will my wishes, my desires, and every appetite was replenished, satisfied, and filled with real substance. Under this I became crucified, and

dead to all creatures, and to all things. Nothing seemed to be alive in heaven or earth, within me or without, but Christ himself. His presence filled my soul, his glory covered the heavens, and the earth was full of his praise. Sin was purged, devils banished, death swallowed up, hell out of sight and out of mind, and every corruption of nature dead and buried; no revival or resurrection ever thought of, much less expected; and as I felt so I dreamed, and so I sung; and as I then thought, all the prophecies and promises sung the same.

But this was thinking, and speaking as a child, for it was no more than the day of our espousals, and so watchful, and attentive, and tender was the Lord's dealings, that no enemy perplexed me, but an addition of oil was poured in; and not a tear except the tears of love and joy, were suffered to hang on my cheek. But soon these joys were mingled with bitterness, the whole crop of corruption shewed their heads, legal bondage and slavish fear returned, the devil appeared to re-enter his house, a throne of grace became irksome, prayer was straitened, and I met with neither relief nor release. My Lord became shy, and appeared to shun me; "I sought him but I found him not, I called him, but he gave me no answer." My old task-master often saluted me, not with a, 'How do you do Doctor,' but with a, "Where is

now thy God?" and then set the great transgression before me, and insisted upon it that I was the man; and as the Advocate did not silence him, he went on lying, for in my mouth were no replies, nor reproofs.

At this time, I had put my hand to the plough, and was now looking back; this work had brought the eyes, the malice, and the contempt of fools upon me, which made me afraid. In this plight I went to coal-carrying, harder work, and worse living,, and my apparel like that of a Whitechapel bird-catcher. This was truly Peter's strange thing that happened unto me, 1 Pet. iv. 12; but after many days he came again, when I was quite overwhelmed, and brought heaven, and all the glories of it, with him; and abode many days, and told me before he went away, saying, "I know thy tribulation, and thy poverty, but thou art rich." One thing appeared strange to me, which was, that in my happiness the whole contents of the bible seemed to be eternal comfort; but in my misery it seemed to contain nothing but tribulation: and as it appeared that we must enter the kingdom through much tribulation, I chose to endure it, rather than miss him at last.

W. H. S. S.

LETTER XIII.

I Received your letter, and am thankful to God that the fire did no more damage; God's hand shall be known toward his servants. We have finished our mowing, and are pretty well settled for the present. My good God is amazing kind to his poor, unworthy servant; every obstacle is out of the way, between my soul and her God; the path of life is cast up; the mountains of Sinai and of sin, are made low; the valley of the shadow of death is exalted; and immortality is brought to light. A glorious hope, and a mass of corruption which formerly appeared such a crook, now lays straight; the one discovering the other, the one exalting the other, and the one reigning to the final destruction of the other; "The elder shall serve the younger," the old man shall serve the new one. Sin shall make us pray, watch, and wait; and prayer shall support, strengthen, and increase faith; and faith shall overcome the world.

The devil has but two main springs in all his usurped empire, which are corrupt affections, and carnal enmity; or in plain English, a love

to sin, and hatred to God. I do get clearer and clearer, deeper and deeper into these things; and every seal that is open to me, I am like the Boanergeses in the Revelations, I cry, "Come and see:" but I am obliged to cry two or three times, before they can be made to see as I do. I am thankful to God for this; formerly he inclined my heart much to reading, but now my eyes waxing dim, he leads my mind wonderfully by thinking; and my texts and subjects, come flying into my mind generally this way.

It is a strange passage in Habakkuk; "Thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck," Hab. iii. 13. The cursed head in the whole house of the wicked is satan, as Christ is the head of the church; Christ bruised and wounded this head, that is, marred all his plans. The foundation of satan's empire, is, love to sin, and hatred to God; and corrupt affections is the bond of iniquity, or the neck that holds that head, and the house of the wicked together: this, this the Lord discovers, and this light wounds the head, bruises the heel, chafes the infernal mind, and translates us from darkness to light; and this translation mars the schemes and plots, contrived by the wise head of the serpent. But this work shall go on; Christ is still in his war-chariot, riding forth to

conquer. "He shall wound the head over divers countries; he shall drink of the brook in the way; therefore shall he lift up the head," and pursue his victories.

THE DOCTOR.

LETTER XIV.

TO MR. H. W.

Dear Sir, Cricklewood.

YOUR's came to hand, but I have been busy in writing a funeral discourse delivered at the interment of my invaluable friend, the Rev. Mr. Jenkins. I know but little of the general profession of the present day. The Almighty brought me under his discipline, himself alone; he supported me under it; and in his tender mercy, he delivered me himself in his own time; so that the whole of my religion came from the fulness of God my Saviour.

I was once, for a few months, cast among a company of fashionable professors, who had prayer-meetings, experience-meetings, and examining-meetings, and they got me for a while among them; and this is well if carried on by spiritual men. But these to whom I allude were not such in my judgement; I therefore left it off, and came out from among them; for pride, ostentation, and bowing the knee to compliment God, in order

to gain the applause of men, is, in my sight most abominable. God Almighty has kept me from this; and of this be assured that the whole mystery of all real godliness is, "God manifest in the flesh."

The doctrine that is according to godliness, is, Christ in his divine attributes; Christ in his office-character; Christ in the different branches of his finished salvation; and Christ in that near relationship that he stands in to us poor sinners, such as Father, Saviour, Redeemer, Brother, Bridegroom, and Husband. The power of godliness is, the Spirit of Christ in us; the gain of godliness is, to have God for the portion of our souls. All religion must lay in communion and fellowship with the Father, and his dear Son. And this fellowship is joint-interest; we have God's love, and he has our love; we have Christ's salvation, and he has our faith, trust, hope, glory, and praise. We have the Spirit's witness and comforts, and he has us for his abode; we are the temples of the Holy Ghost, 1 Cor. vi. 19. To espouse souls to Christ, are ministers sent; and they must be hearty friends to the bridegroom, who are successful in this work.

Sweet is that religion that lays between Christ crucified, and the sinner's conscience. The great physician, and a wounded spirit; the good shepherd, and the lost sheep; the per-

ishing prodigal, and the fatted calf; the condemned criminal, and the Lord our righteousness; the enemy to God, and the reconciler. What a meeting, what a match, and what a sweet joint do these two parties make, when joined together, and made one spirit. This is what all seekers in Christ should aim at, this is the vital part; "And I, if I be lifted up," says Christ, "will draw all men unto me." To be united to him, as the branch is to the vine, which receives all its life and fruit from the root and stock, this is sweet indeed, and is our sure abiding; and without being in the vine, and abiding therein, we can do nothing. But too many aim at a fair shew in the flesh, and no more; and if by this they obtain the witness of men, and their approbation, they seem pleased and contented. But when temptations come on, when sin revives, when conscience begins his reproaches, when fears are awakened, and terrors surround us—all this external appearance blasts, withers, and fades away.

Private retirement; watching the hand of God, both within and without; calling on his blessed name in the secret closet; acknowledging every favour, both in providence and grace, by thankfulness, by blessings, and praises; reading his word and meditating upon it; feeling after him in trouble, and confessing

what I find amiss,—these have been the simple means by which my soul has been kept alive to this day; and I believe that I shall never die. I do not know the gentleman that has dismissed you from his flock; I was about three times in company with his father, more than thirty years ago, but never since. We are to depart from froward men, who have not the lips of knowledge, Prov. xiv. 7. Grace and peace be with all that love the blessed Saviour.

Your's most affectionately,
W. HUNTINGTON.

LETTER XV.

Church Street, Paddington.

YOUR's came safe to hand. You fear of failing of the grace of God; this fear often springs from a knowledge of one's own heart, and the desperate deceitfulness of it; from pious suspicion, and godly jealousy, and well becomes the young———, as it is a spur to his prayers and enquiries. It excites a desire of being searched and tried, and led in the way everlasting. It is planted there to keep thee from stopping short, from settling on the old

legal bottom, and from resting in thy former attainments. It will make thee forget those things which are behind, and keep thee pressing after those things which are before. Be thou in this fear all the day long, that thou mightest not depart from him.

A hypocrite, is a stage-player; the part that he always acts, is that of a saint of God, as the devil does that of an elect angel. He is one that begs at the door of mercy, but never hungered after the bread of life, nor the righteousness of Christ, having never felt the sting of death, nor the curse of a broken law. He covets the name of a saint, but in heart hates the grace that is in him. He mocks God in words, and men in appearance—it is all to be seen of men. His mouth goes one way, and his heart another; with the former he draws near to God, with the latter he is far from him. His outward appearance, is righteous before men, his inward, extortion and excess; his religion is all in the crowd, none in the closet. He cannot believe, because he seeks honour from men, and not the honour that cometh from God only, John. v. 44. He groans much under a sermon, but never sick nor sorry; he often turns up his eyes to God, but not one thought or affection with him. He is swift to speak, and slow to hear; often in raptures, but

never in contrition; quick-sighted in the fau
of others, but blind to all his own; sees a m
in a rival, and overlooks a beam in self.
loves to be flattered, but hates to be search
talks much of relieving the poor, but ste
half that is in the poor's bag; cannot end
waste in the ointment, but sells innocent bl
for half the value. He strains at a gnat, a
swallows a camel; he treasures up wrath
religion, and cries not when God binds him
his dissimulation.

To love the Lord above every object,
doubtless the criterion of a saint; but as t
carnal mind is enmity, and as the law stirs t
enmity up, it is not expected to be found in
awakened soul, when the anger of God appe
against it, and servile fear is predomina
which fear always has the wrath of God for
object, as filial fear has the goodness of G
for the object of it. Moreover, all the time
doubt whether God loves us, or no, our l
will be clogged, it will be smoking flax; bu
will not flame till a sense of God's love to
draws it forth. We may love a creature t
does not love us, for nature loves nature, a
corrupt affections love corruption, "With
flesh, I love the law of sin;" but we cannot l
God, till he loves, or discovers a love to
moreover, "Where little is forgiven, the sa
loveth little." Again, love works according

the proportion of faith; if faith be weak, love will be languid; if strong, love will be warm, for faith works by love, Gal. v. 6.

There must be a love to him, where there is a restlessness for him, a dissatisfaction with every thing short of him, and an earnest desire for him, and the heart making diligent search after him; "O thou whom my soul loveth, tell me where thou feedest, where thou makest thy flock to rest at noon," Cant. i. 7. But that which swallows up all our love, is a love-visit from Christ, when he visits us with his free, and full salvation; and faith in full exercise receives it, with a sense of God's love to us, shed abroad in our hearts—then, "Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory," 1 Pet. i. 8.

W. H.

LETTER XVI.

TO MR. T:

Church Street.

Dear Sir,

I RECEIVED thy kind epistle, but have been out of town this week. I should be glad to see the weather settled before I undertake

so long a journey; however, toward the latt end of next week, will send you my appoi ments, as soon as I can procure a supply in m absence. I hope to see you in about elev days, but cannot be certain, because I am so a loss to get curates in my absence.

I would wish to put the dissenters at B. no inconvenience on my account, nor to bri any odium on them, for harbouring, coun nancing, or encouraging such a one as myse My God is the same to me, whether in a bar or in a cathedral. Your barn would be the be by far, as that can give no offence, and wi contain the people; whereas, if the weather b fine, the other will not: however, I shall leav this matter with you, only wish to be no in truder. Legions are in expectation of the Coa heaver at G. and I believe that God will no let me travel thither in vain. Farewell, ma providence and grace be the support and com fort of thee and thine, me and mine, is th prayer and desire of, Dear Sir,

Your willing servant in Christ,

W. H. S. S

LETTER XVII.

TO THE SAME.

Dear Sir,

I RECEIVED thy kind letter, and thy kind offer, and humbly thank you kindly for both. I hope ever to acknowledge with gratitude, your many unmerited favours to me, and to have you in remembrance before God, in my poor imperfect petitions; for this is all that those who are poor in pocket, and rich in faith, can do. I have got a bad cough and cold upon me, which generally falls to my share in the winter season; but a good hope through grace, more than counterbalances all bodily afflictions. There is a mansion above, prepared for poor sensible sinners, where the inhabitants shall no more say, "I am sick." Excuse haste, Dear Sir, as it is Friday afternoon.

Ever your's to serve you
in Christ Jesus,
W. H. S. S.

LETTER XVIII.

TO THE SAME.

My dear Friend,

Grace, mercy, and peace be with thee. I take this opportunity of informing thee, that I am somewhat better of my cold, and hope to be out to-morrow, though I am rather hoarse. My God has been good to me in this affliction, and does, (to the honour of his name be it spoken,) maintain my heart in faith, and my soul in hope; and suffers not my confidence to be shaken, or moved. Ah, my dear friend, the Lord Jesus is a present help, and an unchangeable friend, when all other refuges fail, when all earthly comforts vanish, and when our souls shall say, I have no pleasure in them.

I bless my God, I know whom I have believed; and I know that he will own, and acknowledge me to the end: and my earnest prayers are for you and your's, that you may share in the saving benefits of a dear Redemer's cross, as the only refuge from satan's rage, from a guilty conscience, and from the anger of God. The prophet tells us, he is a hiding-place from

the storm, a covert from the tempest; and the shadow of a great rock in a weary land, Isa. xxxii. 2. And such he has long been to poor unworthy me, and my prayer is, that he may be the same to you; that he may reward you in your own bosom, ten thousand fold, for all your undeserved, and unexpected favours to me, his poor unworthy servant. I send these few lines by my friend Mr. B. with whom you dined at my house, who has been ill, and who is going a tour into the country for the air. God bless thee, and keep thee, so prays,

Thine affectionate friend and
servant in the Lord Jesus.

W. H. S. S.

LETTER XIX.

TO THE SAME.

Dear Sir,

I WISH grace, mercy, and peace to thee, through Jesus Christ our Lord. I have no other way at present of acknowledging thy manifold favors by the hand of Mr. A. to me, but by a line of thanks and prayer—in this way, if thou wilt have patience with me, I will pay thee all.

I humbly hope that as the Lord hath inc
ned thy heart to lend assistance to the additi
of our little Chapel, that he will vouchsafe
give you a meeting, a blessing, and pay you
comfortable visit whenever you come amon
us; and I know that one such visit will abu
dantly recompence all thy kindness to me
"In his favour is life, in his presence fulne
of joy, and at his right hand pleasures for eve
more." The hardest work is for the sensible
self-despairing, and sin-burthened soul, to ob
tain the first visit. Shame covers our face, gui
fills us with confusion, corruption annoys us
law, conscience, and satan accuse us; unbelie
and carnal reason, contradict us; so that ther
is no getting at the dear Redeemer for the pres
All the enemies croud about the strait gate, an
make it so narrow, so contracted, and so diffi
cult of entrance, that it requires knocking, im
portuning, and striving too; "Strive to ente
in at the strait gate," says the dear Lord an
Saviour.

Indeed it is a sight and sense of our los
estate, and the accusations that we feel, tha
should drive us to the Advocate and Saviour
"The kingdom of Heaven suffereth violence
and the violent take it by force." A labourin
and heavy-laden sinner, with a mouth full o
confessions, pleading guilty like the publican
and pleading the blood of Christ, the invit

tions and promises of God, the covenant of grace, and God rich in mercy in Christ Jesus—is as terrible and as formidable at mercy's door, as an army with banners. Such a sinner cuts a noble figure at a throne of grace, and is sure at a long run to carry the day; "In due time ye shall reap if ye faint not;" and faithful is he that hath promised, who also will do it.

The best weapon in this combat is faith, the next is importunity, and the third is patience; "It is good that a man patiently wait, and quietly hope for the salvation of God:" and sooner or later the Saviour will be won and overcome too; "Turn away thine eyes from me," saith he to the spouse, "for thou hast overcome me;" and he is the same yesterday, to-day, and for ever.

Dear Sir, Farewell. The Lord bless thee, and accompany these scraps with his blessing. To encourage and comfort thee is the prayer and desire of, thy much obliged Friend, and

Willing servant in Christ Jesus,

W. HUNTINGTON.

LETTER XX.

TO THE SAME.

To my dear Friend,

WISHING the best of blessings, the grace and mercy of our God in Christ Jesus, and the enjoyment of all other blessings which are the fruits and effects of it; all promised and freely given to poor sensible sinners who feel their need, and call upon our Lord Jesus Christ for it. This is the best Christmas box, the best wish, the best treasure; and to be visited of God with these is the best compliment of the season, and nothing short of this can procure or secure a happy new year.

And now what new years's gift am I to send him, why, "The Lord hath created a new thing in the earth, a woman shall compass a man," Jer. xxxi. 22. To us this child is born, to us this son is given; he is given as our surety to pay our debts, to clothe the naked, to heal the sick, and to give life to the dead. This is the best new year's gift that ever was given, and it is a gift that will last for ever.

I am trying hard to begin this ensuing new year by seeking the face of Christ by humble prayer and confessions, and if I can enter upon

it under the light of his countenance, and with a sense of his approbation and of his presence; I defy the world to make a better beginning than I shall. And I am in hopes, by what I have felt this morning, that I shall not seek in vain. L. told me that you said I seemed to have cast you off, as I had not written to you, but you do not consider my much labour at this time of the year; and besides I have been very poorly with a cold and fever; nor am I well now, far from it. Poor J. is very ill, and almost blind with a cold. I am going for a week or ten days into Sussex; at my return I hope to see you, if you will do me the pleasure. I thank you kindly for my malt. Farewell, grace and peace be with thee, so prays,

Your's affectionately,

W. H. S. S.

LETTER XXI.

TO THE SAME.

My poor dear Friend,

MERCY and peace be with thee, through our Lord Jesus Christ, our only Mediator and Advocate. My hearty prayer, and desire is, that thou mayest obtain mercy of our dear Re-

deemer, through faith in his name; and be delivered by him from the malice and furious assaults of satan, who goes about, seeking whom he may devour. Christ was manifest in the flesh, to destroy the works of the devil, and he says, he will take the prey from the mighty, and deliver the lawful capture; and contend with him that contends with us, and rescue us from the hands of him that is stronger than we.

I wish my poor old friend to give his mind to reading, and that he would be often calling on the name of our Lord Jesus Christ. If you read the four evangelists, you will there observe how many, with different cases and complaints, come with their petitions to him, and how they all prevailed; so that not one was sent empty away: and the scriptures say, that Jesus Christ is the same yesterday, to-day, and for ever. However feeble, or incorrect our poor prayers may be, yet the searcher of hearts knows our wants, and what we stand in need of. Moreover, I could wish you to come and stop a month with us, you shall be heartily welcome; and my study and books, are at your service all the time I am in town. Farewell, peace and truth be with thee.

Ever your's,

W. H. S.S.

LETTER XXII.

TO THE SAME.

My Dearly Beloved Friend,

I WAS glad at my heart to hear from you, and to see your hand-writing once more. Fret not at being low, God brings low, and lifts up; he wounds, and he heals; he kills, and makes alive; and blessed are they that trust in him, through Christ Jesus, in whom God is reconciled to sinners, and in whom he is well-pleased.

Paul tells you, that God shewed forth all long-suffering toward him, as a pattern to others, who should believe on him to life everlasting; and therefore asserts, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom," says he "I am chief," 1 Tim. i. 15. And the Saviour says, "I came not to call the righteous, but sinners to repentance: the whole need not a physician, but they that are sick." Such, and only such, Jesus Christ calls to; "If any man thirst, let him come unto me, and drink." "Come unto me all ye that labour, and are heavy laden, and I

will give you rest. Take my yoke upon you and learn of me; and ye shall find rest unto your souls."

I was glad at my heart, to see your handwriting once more; for God knows that I have ever longed after your soul's welfare and put up many such poor petitions as mine are, in your behalf, when I thought the enemy of souls was carrying you captive, as was too often the case. I beg the young Ladies pardon for not mentioning them in my last, but it was through hurry, and not through slight or disesteem. If I should not be favoured with your company, I do intend to see you some way or other, ere the cold weather comes on too sharp. Satan has never laid harder at you, than he has at me; nor is your misery greater than mine has been; yet, here am I to this day, blessing for a free, and an everlasting salvation. Manasseh's witchcraft, Paul's murder and curses, Mary's seven devils, the poor thief's murder and insurrection—no, nor the mad Gaderene's legion of devils, could stand before the omnipotent arm of the Son of God, and sinners only Saviour. God for ever bless thee and thine, so prays,

Your's to serve in Christ.

W. H. S. S.

LETTER XXIII.

TO THE SAME.

Dear Friend, The Cabin.

Am sorry to hear that you are so much debilitated; I was in hopes that I should have seen you before now, as I think you might be able to sit in a carriage. Who knows but this long affliction may be a visiting sin with a rod, and iniquity with scourges? it may be in very faithfulness that thou art afflicted.

God is near to them that feel after him, and he says, "In their affliction they will seek me early." His afflicting hand, and his displeasure are to be found in a troubled mind, in a disquieted conscience, and in the workings of a misgiving heart; and when confessions and prayers are made to him for what has been done amiss, there, that is in the mind and conscience, he is to be felt after. He promises to look to them that tremble at his word, and to dwell with them that are of a broken heart, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. This promised looking to us, dwelling with us, and reviving of us, are the things that we

astonished all beholders; and so she was born a second time on her death-bed, and went to heaven in her first love. A few days after, her husband fell into black despair, and there he will lay, I think, to all eternity; he sets under me now, and has been up to my house to speak to me, but I would have nothing to do with him, for he rejoiced in Zion's calamity, and joined with the wicked in it.

A young woman, remarkably well dressed, and a very attentive hearer, came seven or eight months ago to Providence Chapel, to hear me; and some time after she told a friend of mine that she had been a hearer of the word for thirteen years, but never till within these nine months, had heard the word for herself. Several people took notice of her uncommon attention, and being a stranger, and never speaking with any one. She often, however, spoke to the woman that looks after the vestry, and told her the wonders which God had done for her, and the earnest desire she had of speaking to me; and of a certain young man, who had lately thrust himself into the ministry, whose life and conduct she knew, and who behaved so ill one night at Monkwell Street, that I spoke to him twice, and for which he has much abused me, and to whom she wrote an awful letter, telling him of his state, and daring presumption. About ten days ago she came to

my door to see me, but the name being strange to me, and being engaged in my study, I did not see her. Last Sunday morning a person was sent to inform me, that she was no more, and that she was in endless glory before she closed her eyes in death; the person who brought the tidings, found his heart too big to relate them.

As soon as this messenger was departed, came also another young woman, to bring the sacramental ticket of a poor old member of ours, who used to go with crutches; I think she came out of some part of Sussex. The daughter came up but last week to see her, and it was to find her aged mother leaving the stage of time, and to be a witness that God is faithful, and his word true when he says, "Mark the perfect, and behold the upright, for the end of that man is peace;" and again, "Precious in the sight of the Lord, is the death of his saints." Whether the daughter knew any thing of the life of faith I know not, but she saw clear enough, that the end of faith is the salvation of the soul; and according to her confession in the vestry, the dying speech of her mother's experience was like that of our Lord on the cross; "It is finished," saith the sinner's friend: and so shall every one say that trusts wholly in it, and dies in the faith of it, namely,

that he is the author of eternal salvation to all that obey him.

When I got into the coach on Sunday night last, my eldest son, Gad, was in the coach, who about six or seven years ago, got into the deep waters, according to what I heard in a round about way; and soon after he lifted up his head, and heard me with joy, and I found by private intelligence, that he talked very sensibly, and sweetly of the things of God. But about two years ago he was cut up again, and down he went pretty deep into the pit, insomuch that he could not look up, and the workmen of the shop saw his confusion; at last I asked him about matters, and I found him occupying business in deep waters, and the contempt of fools helped forward the calamity. But last Sunday night he told me that I had much altered my method of preaching, that my doctrine was not such confusion to him as usual, that it came all home to his heart, and that at times he was filled with love, sorrow, and contrition; that he did believe now that the Lord would save him, and at times he was sure he would.

The wonderful tidings of this week, has made it a week of mourning to me; the goodness of God has killed me quite, and I have sat in tears, sackcloth, and ashes all this week

long, except in the pulpit. I have likewise received a singular letter from the town of L, where I preached last summer, of the deliverance of a man, who had been long tossed up and down like the locusts; but God delivered him under me. I think to send that letter to L, to my dear brother J. for the inspection of the fearing and doubting souls there. An amiable gentlewoman also in that town, at whose house I lodged, who has been distressed and battered about with hypocrites for years, has sent word to me that she is at the point of lying-in, but through some unknown disorder to me, is given over by the faculty, and pronounced a dead woman; but she sends me word that she knows Christ for herself. According to my prophetic views, these are going from the evil to come, and my son is to be a man of strife and contention like his father, to all the earth. God bless both you and yours, is the earnest prayer of,

Your affectionate Friend and
Brother in Christ Jesus,

W. H. S. S.

LETTER XXV.

TO THE SAME.

Dear partner, fellow-servant, fellow-sufferer, and fellow-invalid.

I HAVE been for some time very weak and low again in body, with a bilious complaint: I preach but seldom at present, and the people seem much alarmed at it. Oh, my namesake! what should you and I do now if we had no portion but in this life? Now all things are becoming a blank to us, and they will never be found to be a prize by any that come after us.

But we look for a pension, a portion, a reward, an inheritance, a more enduring substance, a kingdom, a heavenly country, and an eternal weight of glory, beyond the dark valley of the shadow of death. How dismal, how gloomy is the prospect before us; how dark doth the face of things appear. How uncommon the weather, the harvest, the seed-time, and the whole season. Providence frowns, the oppressor smiles, the poor quake and complain of bad times, and expect worse to come. Wars and rumours of wars are fallen out in our days, and no more signs of peace now than there was seven years ago. If I look at the professing

world, what a profession! how few, and how awfully gone from the true light and power; and matters will get worse and worse, instead of better; none of these things will bear examining: we must look forward to the things which are eternal, for there are nothing but discouragements look which way you may.

In my present affliction, I have had many changes pass over me; some complainings and murmurings, and some regret and compunction for so doing; many powerful and fervent times in prayer, and many cold, lifeless, careless, and indifferent times at intervals. Some most wretched rebellions and heart-risings against my only friend; and some tears of grief, and humble confessions of the want of submission to his will. Some near approaches, and flowings out of love to Jesus for a moment, intermixed with sensible distance from him, and barrenness on that account. This day I am at ease in Zion; no spring in my well, no oil in my cruse, no overflowings in my cup, no bread and to spare in the basket, no wine in my flaggon; and yet being shut up at home, I must write to my partner, though I have nothing to say.

The good work appears wonderfully to go on among us; I have repeated tidings of this: and the more success I have, the more furnace-work falls to my share. The barn is as full as

ever it can be stuffed, with straw, chaff, and wheat; and I hope there is no small share of pure grain in the floor. Every time that my poor tabernacle fails in its strength, I am looking out for a discharge from labour. An hired servant is represented as poor and needy, who must have his hire at his day; before the sun goes down he must be paid, because he setteth his heart upon it, Deut. xxiv. 14, 15. The kingdom of heaven, and Christ the king, is as an householder that went out early to hire labourers into his vineyard; some he hired early, some at nine, some at twelve, and some at five o'clock, and away they went for one penny, or seven-pence-halfpenny per day. "We have forsaken all, and followed thee;" says Peter, "what shall we have therefore?" "You that have followed me in the regeneration shall judge the twelve tribes, receive an hundred fold, and inherit everlasting life," Matt. xix. 27, to 29. The poor and needy labourer, who is poor in spirit, and who sets his heart upon this, must be paid before the sun goes down. The hundred fold in this life is the love of God, because eternal life is connected with it; for let a man have what gifts he may, if he have not charity, he is but an instrument without life giving sound. But if God circumcises our hearts to love him, it is that we may live.

This it is, namely, the love of God, that the

poor and needy labourer sets his heart upon, (he wants love in this world, and life in the next) when God says, the sun shall not go down upon his hire; and Christ says, call the labourers and give them their hire. And the time that they were paid was at six o'clock; for he that was hired at five wrought but one hour, and then got his penny: and you know Christ was sent to magnify the law, and to fulfil all righteousness, therefore the labourers who set their heart upon their hire, being poor and needy, must be paid before the sun sets. The true light is withdrawing; the shadows of the evening are stretched out; the sun is going down over the prophets, Micah, iii. 6. Zion, which hath borne seven, languisheth for want of food, and still she hates the light, therefore her sun shall go down while it is yet day, Jer. xv. 9. And the worst of it is, that there are many poor and needy, whose heart is set upon their hire, and who have not got it; but they shall be paid before the sun goes down. Thus my dear partner I have furnished a scrap for thee; God for ever bless thee.

Ever yours in Christ Jesus,

W. H. S. S.

LETTER XXVI.

TO THE SAME.

My dear Brother in Christ,

I was in great hopes that I should have seen thee in town before this time, but those expectations are all cut off. If I mistake not I dropped thee a line some time back, but I have not heard whether it arrived or not; however, my soul was glad to hear that thou and poor mother are better.

I have had one of the worst colds, and the most violent cough, that I ever had in my life. One night having preached in Monkwell Street till I had not a dry thread, I went home in an open chaise, and the wind was intense cold, so that before I got half-way I had such a pain in my ears, and was unbearable; and have continued bound in the chest, and hoarse, and feverish ever since; and indeed began to think that I should never more get rid of it: but it is rather better at present. Sure I am never is Christ so precious, never does his salvation appear so great, never does the day of small things, the least buddings of hope, and faith as a grain of mustard-seed, appear so great as when we are sick. How great, how precious are these,

when our earthly house appears to be dissolving; yea, the least evidence, and the smallest claim upon God, appear of more worth than a million worlds.

Oh! my dear brother, what are we that we should hope, and what are we that God should stoop so low as to visit us? But we know whom we have believed, nor shall we ever die; "Because I live, you shall live also." No sting of death in the conscience, no curse of God in our tabernacle, no wrath of God in our soul, no fear of death before our eyes: "The living, the living shall praise him:" and why? because he is not the God of the dead, but of the living, Mark, xii. 27. And though we are at times in the furnace, and under frowns, under the rod, and under spiritual desertions, yet not dead: "This is my comfort in my affliction, for thy word hath quickened me." And indeed as life is the most invaluable blessing that souls can enjoy, the Lord has couched it in every promise, and in every grace. "The fear of the Lord is a fountain of life," Prov. xiv. 27. Thus life appears in the first grace; for, "The fear of the Lord is the beginning of wisdom." And so it does in the first cravings of the soul; "Blessed are they that hunger and thirst after righteousness;" and God's blessing is life for evermore, Ps. cxxxiii. 3.

I have this day, being Friday, shut myself

up, and given myself wholly unto prayer. Having had a doctor that has done me no good, I have entreated the best Physician to give me strength for my work; and that it might please his blessed Majesty to send rain upon the earth, agreeable to his own order, where he says, "Ask ye of the Lord rain in the time of the latter rain," Zech. x. 1. But who or what are we, that the Lord should condescend to attend to the requests of such poor creatures! and this discourages us. The many evil workings, rebellions, and murmurings, that work in our wicked hearts, at least in mine, which makes me backward in asking such great favours, who am myself such a murmuring, repining, peevish, and fretful a rebel; but we have a Mediator, and it is well we have, or woe to us. My soul's enemy suggests, will God alter the weather for such a poor worm as you? however, I have given myself wholly up to it, and may his will be done. I am doubtful whether I shall ever see Bolney again. I look as well as ever, but am weakness itself; and if we never meet again in your barn, we shall in God's, when he will gather his wheat into his barn, and burn the chaff. God bless all at the Bower.

W. H. S. S.

LETTER XXVII.

TO MRS. M.

This winter tries me not a little. I have been confined; my cough is bad, and my breath very short; but a good hope sweetens all. And why are we favoured with this, when thousands are without, and when all are by nature children of wrath, one as well as another? But he would not suffer this to be our rest, it is polluted; nor will he put us off with a portion in this life.

He has flatly forbid the banns between our souls and the spirit of this world; and put enmity between the serpent and the Saviour, between the seed of the church, and the serpents, and the generation of vipers; so that there is no concord between Christ and Belial, no fellowship between light and darkness, and no equal part between the believer and the infidel. God put this enmity long since, and Christ came four thousand years after to confirm it: "Think you that I am come to send peace on earth? no, rather divisions, yea, a sword and a fire," Matt. x. 34. And this drives us to each other, and all of us to Christ; and I defy the

world and professors ever to hate me more than I hate them.

This enmity stays not here, the war is within as well as without; blindness and light, faith and unbelief, hope and despondency, peace and war, joy and misery, love and enmity, submission and rebellion, meekness and stubbornness, humility and pride, a will to work and a will to loiter, strength and weakness, truth and falsehood, sincerity and hypocrisy, filial fear of God and carnal fear of man, prosperity and adversity, sweetness and bitterness, all are at times, to this day, warring in the Doctor, who holds with Christ and with Satan, one part serving the law of God, and the other the law of sin. But it is in vain to fret, in vain to repine, for nothing else but dying in this war can discharge us from this war. I have often thought that the greatest share of this sort of strife and contention that ever fell to the share of mortals, has fallen to the lot of that composition of mud and water, commonly called the Coalheaver.

The private saint has always something to stay him if he is in bonds, he has his closet, he has his lonely retreat, but not so the watchman, not so the labourer; his light must shine before men if he is stone blind, he must feed the flock if himself fasts, and proclaim liberty to others if he is in bondage himself. He must

strengthen weak hands if his own let go, and confirm the feeble knees if he cannot stand alone himself; yea, and recommend and set off the excellency of Christ even when his own heart kicks and rebels against him: and if this is not hard work, what is? And yet at this time I envy not nor covet the best man's state in all the world.

Adieu,

W. H.

LETTER XXVIII.

TO MRS. L.

Dear Sister in Christ Jesus,

When I rode with you from Bristol to Bath, you seemed to be one of a sorrowful spirit. I doubt you look too much into yourself, or strive too much in your own strength. If looking within is such terrible work, we ought to try what looking to Jesus will do, seeing he hath commanded us to run the race set before us, looking to the end of the race instead of looking to sinful self, or to the difficulty of the way. I strove for some years to attain perfection; and when I was brought to see nothing

but sin in my nature, then I was led to fi
myself perfect in another; and what I cou
not obtain by a deal of hard labour, I fou
communicated in answer to prayer, which ma
me more fond of begging at a throne of gra
than striving in my own strength.

The path to heaven is rough, but it is bo
safe and sure. Christ is the path, the guic
and the end; and blessed is that soul w
ventures on his faithfulness and truth, a
places all his hopes on his blood and righteo
ness. I have served God now above fifte
years, and have found him one of the best
masters to one of the worst of servants. M
faith has often been dashed out of countenanc
when his faithfulness has shone like the su
my hope at times has been just ready to gi
up the ghost, when his salvation has been ev
at the door. Between my own ingratitude a
his everlasting love, between the weakness
my faith and the faithfulness and truth of t
Lord, I have had many an humbling, many
weeping hour.

I take it for granted your warm old man
yet alive, and in a flourishing condition
doubt, as he has always food or fuel to ke
the wretched beggar up; and therefore he
likely, in one sense, to live as long as you w
but the comfort is, he is nailed to the cr
I know he would gladly get from it, but

daily cross will not get from him. No sooner does that condemned criminal struggle for mastery or deliverance, no sooner is he gratified, indulged, or consulted, but on comes the cross on his back; this makes so much chequer work in the Christian's journey, and it must be so, or we should hardly know who is master. The new man walks but when the bones of the old man are racked on the cross, and grace reigns when the old man sits on the dunghill. This wretched neighbour, this devilish tenant, must remain under the same roof, for there is no ejecting him out, either by law or gospel; to keep him halting by faith and prayer, is all that can be done or expected: and the Lord hath said, "That grace shall reign through righteousness to life eternal." This being the case, we must expect a war all the way, therefore it is in vain to dream of ease; in this world we shall have tribulation; it is enough for us that in the Saviour we shall have peace.

Be diligent in the means of grace, be often at your Bible in times of leisure from business, be fervent in prayer however withstood: God loves a diligent Christian, God loves an importunate beggar. The best faith is that which will take no denial at a throne of grace, when it pleads for that which the Lord has promised to give. My health is but very indifferent at present, and many will be glad when it is

worse; but blessed be the Lord, "I know in whom I have believed," and that is my comfort in affliction; and indeed that sweetens the bitter cup. Pray tender my kind respects to any friend at Trowbridge, if there be any that know me, or enquire after me; and the same to your spouse unknown, while I remain,

Thine in the path of tribulation,

W. HUNTINGTON.

LETTER XXIX.

TO MR. B.

True yoke-fellow, fellow-cripple, and fellow-invalid.

It is good for thee and me that the halt, the lame, the maimed, and the blind, are called to the marriage-feast; for if none but the whole, the sound, and the alert were called, there could be no room for us. Nevertheless the wise man will have it, that all ages and sexes have something to glory in. "The glory of children are their fathers;" this they boast of. "I write unto you little children," says John, "because you have known the Father." "The glory of young men," says Solomon, "is their strength." "I have written unto you young men," says John, "because you are strong,

and the word of God abideth in you; ye have overcome the wicked one." "The glory of old men is the grey head;" these love to talk of things in days of old, and of their senior knowledge. And "I have written unto you fathers, because you have known him that is from the beginning." "A virtuous woman is a crown to her husband;" "His heart doth safely trust in her, so that he shall have no need of spoil." "A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates."

But our outward man decays; O my dear friend! so it does; but the inward man is renewed day by day. His hand, which is faith, maintains its hold, and sweetly works by love to the altogether lovely object. The new creature builds his nest in the rock; the dark regions of the shadow of death, and all its dismal glooms, is banished out of sight; and the doors of it for ever closed against all that favour his righteous cause. The first feature of the new man that escapes from Satan's cell, is expectation; and one healing or supporting ray of light darting in, leads the understanding out, but still the soul is bound; then hope gets out, being drawn forth with a momentary melting beam of divine approbation, and a transient discovery of distant love; but in the twinkling

of an eye that is vanished, and hope returns like the snail to its shell; but when love comes and rests in the heart, the soul returns to its cavern no more. Thus comes the new creature forth, under the influence of the unutterable Comforter.

This creature shall never die, nor shall it ever cease from yielding fruit; for in the worst of hours, when in the furnace of affliction, there are some sorts of fruits discovered, such as self-abasement, "He that abaseth himself shall be exalted;" self-abhorrence, "I abhor myself," says Job, "and repent in dust and ashes," and God proceeds no further against him; self-loathing, "Then you shall remember your own evil ways that were not good, and shall loath yourselves in your own sight for your iniquities, when I am pacified towards you, saith the Lord God." Another is meekness; the soul is so broken, bruised, and depressed, that it submits, and cannot avenge its wrongs, however imposed upon. Shame, and confusion of face "For your shame you shall have double, and for confusion they shall rejoice in their portion everlasting joy shall be unto them" Quietness of spirit; "The ornament of a meek and quiet spirit, in the sight of God of great price." "And in quietness and confidence shall be your strength." Patience; "It is good that a man patiently wait, and quietly hope, for the

salvation of God." The fruit of the lips, confession, prayer, praise, and thanksgiving. "The fruits of righteousness;" these are peace, reconciliation, friendship with him, and affection to him, attended with love, joy, and gladness.

These, my dear companion, are some of what the Lord calls fruits, and it is out of the Saviour's fulness that the good Spirit of our God brings them, and under his influence they flow out, "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out," Cant iv. 16. Under these refreshing breezes, and soul-dissolving gales, godly sorrow, contrition, humble confidence, and the springs of gratitude, bubble up and flow out, attended with blessings, praises, and thanksgivings. As the Saviour lives, we shall live also; and as all fulness is in him, so our leaf shall be green, nor shall we cease from yielding fruit.

W. H.

LETTER XXX.

TO THE SAME.

Dear Brother in Christ Jesus,

I RECEIVED your kind letter, and am sorry to find you so ill, but every son must be

scourged and chastened, that God receives into his favour. From this rod none are exempt but bastards; the rod of God is not upon them. If God bestows upon a sinner the invaluable blessing and gift of faith, it is given us to live by; "The just man shall live by faith." Faith, like an industrious hand, attends prayer to bring something from above to the necessitous soul; Whatsoever you ask believing, you shall receive. It deals with the atonement and satisfaction of Christ for pardon, peace, and reconciliation with God. Faith deals with the bowels of the Lord for repentance and mercy, with his arm for strength, with his righteousness for justification, and with his eternal love to cast out fear and torment. Faith has to do with the kind providence of God also for food and raiment, for these things are given us in Christ, and held forth in an unconditional promise. "I will call for the corn, and will increase it, and lay no famine upon you; but for all this I will be enquired of by the house of Israel to do it for them."

But has faith nothing to do with bodily afflictions? Is not Christ the Saviour of the body, and the great Physician? The woman with her issue of blood tried many physicians, and spent all that she had upon them, and like Job, found them to be physicians of no value; and therefore applies to one who never failed;

this is the sick man's best friend, and the sinner's last refuge. Here she obtained, without money and without price, what no money could ever procure, that is, bodily health, and eternal salvation. "Asa was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians," 2 Chron. xvi. 12. A bunch of figs, a little clay made of spittle, served under a divine power to break a burning boil, and restore the blind to sight.

This Physician is always the same, and he must be sought to in every time of need, or else he is dishonoured, neglected, and slighted, in his office-capacity; for our help is laid upon him, as one mighty to save. If he speaks the word, his servant shall be healed. The complaints of sensible and humble sinners are sure to move him; and cries, groans, sighs, tears, humble petitions, and faith, will fetch virtue out of him; these will be sure to touch him: "And as many as touched him were made perfectly whole," for there went virtue out of him, and healed them all; and thus he took our infirmities, and bare our sicknesses. And is there no balm in Gilead now? Is there no physician there? Yes, there is; then let your request be made known unto the Lord.

I am now on my watch-tower. I have committed my cause to him that is wonderful in

them an appetite, and of course are seldom banquetted. Such I used formerly to observe with envy, and watch with a jealous eye; but now I hug the cross, and hope for the promised profits. As our afflictions abound, so our consolations abound also, 2 Cor. i. 5

God Almighty help thee to submit under his mighty hand, who will most surely exalt thee in due time. The devil is sadly grieved, and unbelief will contribute not a little, to aid and assist him; though this is strange, yet it is true: and when men have been long in bondage, and unbelief, they yield to it, indulge it, and try to harden themselves in sorrow; so that unless truth come with double force, it cannot enter. But Christ will work, and who shall let it?

The morning star is the forerunner of day-break, day-spring, and the dawning forth of the sun of righteousness, who comes with healing in his wings, or pardon in his beams. This dawn of eternal day, breaks forth; light shall arise in obscurity, and health shall spring forth speedily, so as to make every convinced and convicted sinner a liar. Nevertheless they will go down again and again, but not willingly; and when down, satan will overhaul it, criticise upon it, raise doubts about it, and labour with

all his art and might to dispute them out of it; and they in judgment, in mind, and in word, will give it up; but the heart and conscience, which found peace while it lasted, will not fully part with it, but will be craving, and looking out for a renewal of it, or that he will come, and do that work over again, which is what the scriptures call reviving his work, and bringing us forth to the light, so that we shall see it again. The Lord strengthen thee.

W. H. S. S.

LETTER XXXII.

This comes to inform you that I am to be at L. next Sunday se'nnight, to preach there three times on that day, and on the Monday, Tuesday, and Wednesday evenings following, if God permit, when and where I hope to see you. I have been very poorly for some time, and am but weak and feeble now, but, "Bless the Lord, O my soul, and forget not all his bonefits;" and for a good hope through grace, among the many undeserved, and unexpected favours, bestowed on the least of all his creatures, and the chief of all sinners

He leaves me not without a witness, nor

without an evidence, nor without a token for good, nor without a providence, nor without light, nor without life, all of which are new-covenant blessings, and bear a lasting date. Faithful are the covenant makers, and the compact is well executed, ratified, and confirmed by the covenant head. The blessings all free, all safe, and all sure; all yea, and all amen, from end to end. The bond of it is God's eternal love; the legacies, grace and glory; the heirs of it, predestinated to the adoption of sons; the Donator, God the Father; the Testator who confirmed it by death, Jesus Christ; the Executor, and Distributer of the legacies, the Holy Ghost; the promise sure to all the seed. The way into the bond of the covenant, is under the rod; the gate of entrance, is Christ; the act of entering, is believing; the blessings then enjoyed, are joy and peace.

This is the covenant of grace, because it exhibits, and reveals, the everlasting love of God, and all the blessed fruits and effects of it. A covenant of life, because life is the great and grand blessings of it, and because life and immortality are brought to life by it. It is the covenant of peace, because peace, reconciliation, and friendship, through Christ are revealed in it, and held forth by it. It is the better covenant, holding forth the greatest, and best

things. The covenant of promise, because all the blessings of it are freely given. The brotherly covenant, that brings us as sons to the elder brother, and makes us joint heirs with him. The covenant of royalty, that makes us kings; the covenant of an everlasting priesthood, that makes us priests unto God; and the covenant of wedlock, by which we are betrothed for ever in righteousness, faithfulness, tender mercies, and loving-kindness; joined to the Lord, and one Spirit with him: but I must stop, or else my crase will run till there will not be a vessel more, or at least nothing to fill it. God bless you all, Amen, and amen.

W. HUNTINGTON.

LETTER XXXIII.

I RECEIVED your's; the account of the teacher is truly awful. But I believe this is not the only judgment that will be seen on that head. The congregation of hypocrites shall be desolate, and the fire shall consume the tabernacles of bribery, who think to bribe divine Justice by human schemes, without satisfaction made by the sacrifice of him, who thought it no robbery to be equal with God.

All that are in heaven, and earth, were made in the six days of the creation; then where

was this human soul pre-existing? Not in heaven, nor in earth, for all that are in these, were made in those six days. All things were made by the Saviour; then this pre-existing soul must have made itself, for, "Without him was not any thing made that was made." Beside, we cannot call this thing the first, and the last, Rev. i. 11; because there was a time when it was not. Nor can it be the Almighty, Rev. i. 8; because it is a thing made. Angels excel in strength, they are called mighty angels, and excel all human souls in might; therefore it must be a very great robbery to make a soul equal with God, which is inferior to angels.

How does the Almighty baffle, confuse, confound, bewilder, and befool, these blind bats, who have nothing to guide them but blind reason, and the devil transformed is the light of that. But God will make all such manifest, and they that are his own servants, shall shine the brighter; for the true light shines in darkness, though the darkness comprehends it not. Many may now see the wisdom, the distinguishing mercy, and goodness of God, in separating them from the bands of robbers, and from the ministry of damnable impostors, deceivers, and ministers of satan. All the god, and all the hope they have left them now, is the pool; knock away that pillar, and down they

must all go, into despair, or wild distraction, "No man knoweth the Son, but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him." But bless his dear, lovely, and precious name, all these things endear him the more to us; "In Judah is God known, and his name is great in Israel."

A man, who was a carpenter, pretended to be converted at Horsham about thirty years ago, and came with his wife to town, and worked at building our chapel; they sat under me for some time. At length the Lord appeared gracious to his wife, he then turned apostate, and became openly profane, and violently persecuted her, till her life was in danger. A few days since he finished his race. He charged his son never to make a profession without the grace of God in his heart, and then uttered his last dying speech and confession, which was, 'Hell, hell, hell, I am going to hell.' His wife declared her soul was like a bird let out of a cage at his departure.

Tender my love to S.

W. H. S. S.

LETTER XXXIV.

TO MR. T.

My dear Friend,

As I have dropped you several lines, and have received no answer, I am afraid that thou art ill, and the more so as I enquired of——, on Monday evening last, and found that you had not been at W. and that you had not been there for a fortnight.

I should be glad of a line to know how you are; and I hope in God that he will incline your heart to spend a little more time in reading his word, and seeking his face, who is the poor sinner's only friend and Saviour; and who has promised to be found of all that seek him, if they seek him with all their heart. But this the devil hates, and therefore labours to divert the mind of poor sinners to follow a thousand vanities, promising us much satisfaction in these things, but always disappointing us; for they that sow to the flesh can only reap corruption: and if conscious sinners call upon the Lord, Satan turns accuser of them, and buffets, confounds, and confuses them, and covers them with shame and fear, that he may keep us from all hope and trust in the only Saviour of the sinful sons of men.

You have been under God a kind friend to

me, and should it ever be in my power would willingly requite it, and if not I know that God can; and gratitude constrains me to acknowledge your favours, and I hope it ever will. I could wish to see my friend a little more steady, and sober-minded; I am not fond of reproving or rebuking, for I find enough in myself to make me sick of sin, sick of myself, and sick of this world; but to bear about a body of sin and death, is the sore travail that is appointed to exercise the sons of men.

I did intend fully to have come, and slept a night at B. but as I told you in my last, I was prevented by going to preach in Suffolk. Should be glad of a line to know if you are well. Excuse my troubling you with these, and believe me to remain,

Dear Friend, Yours most affectionately,
W. H. S. S.

LETTER XXXV.

TO MR. B.

Dear James, Plymouth Dock.

I WISH grace, mercy, and peace to thee, through Jesus Christ our ever blessed, and ever adorable God and Saviour. I begin now to think upon my last week; Mr D. being gone, I have but one old acquaintance here, who is a young man from Chatham, in Kent, whom I have long known. He sometimes walks out

with me, or else I spend all my time in my room, writing letters, but I have very bad conveniencies for writing. I believe I have set fire to the place, and now I wish to be off.

The people, many of them, had conceived strange opinions of me, they expected to hear seven thunders utter their voices at once, and that I should storm, and rage, and lay about me like a madman; but as they have seen nothing of this frenzy, wild-fire, nor morris-dancing, they seem quite pleased with the disappointment, both in the man and in his manner: and their language and confession seems to amount to this, that instead of a wild bull, it is nothing but a tame ass; his appearance, method, manner, and behaviour, is nothing like their conception of him. Instead of a great noise, it is a voice in the cool of the day; instead of wrath, mercy; instead of a terrible countenance, a smile; instead of law, gospel; drawing, instead of driving; healing, instead of killing; and wooing instead of divorcing.

I think to weigh anchor, and get under sail, if God favor us with a gale, and go by sea to Southampton, which will be the quickest way. Tender my love to all. Excuse haste. I am just going a voyage to sea, in order to survey a sloop of war, lately come in.

God bless thee, ever thine,

W. H. S. S.

FINIS.

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GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART III.

There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Isa. xxiv. 13.

The new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it. Isa. lxv. 8.

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CHRISTIAN READER,

There are two letters in this collection, No. ' and 8, that were written seventeen years ago, n the most sublime and mysterious of all the oc trines of the Gospel, viz. that of the Trinity; nd I consider them a familiar and concise dis- lay of that wisdom, power, and energy, which he subject itself, by the assistance of the Spirit, alls into action.

It is highly necessary when we draw near to God, either at the throne of God, or in the xercise of his worship, that we can appeal to im that the motives actuating us are pure and incere in his sight, seeking his honour and not ur own advantage, otherwise we cannot expect benefit by our approaches to him. I am ily confirmed and strengthened in the opi- on, that all trust in the sons of men, from the ghest to the lowest of them, will never avail in the trying hour, but wither under the er of God, as the flower of the field: "The s withereth, the flower fadeth, because the t of the Lord bloweth upon it: surely the le is grass."

e Minister whose loss we have reason to e, was continually holding forth to us, rom the pulpit and also by his own con- life, this manifest truth, that the grace

of God is of a humbling nature, and excites the rich possessor of it to esteem every one better than himself; and however this may be set at nought by many, it must still continue to be an establishing criterion in the breast of every sincere believer in Christ, while this passage holds its province in the word of God; "Let nothing be done through strife, or vain-glory; but in lowliness of mind let each esteem other better than themselves."

The prophet Isaiah tells us, "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, and upon all the oaks of Bashan." To this the Apostle Paul agrees: "Every man's work," says he, "shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." And Peter most pointedly says, "For the time is come that judgment must begin at the house of God." That we may stand this scrutiny with an unblemished conscience, is the earnest prayer and desire of,

Your's in the hope of the Gospel,

E. HUNTINGTON.

High Street,
Sep. 16, 1813.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

flames of jealousy: 'tis hard work. And
am any thing of a scholar, I have seen all t
in thy poor heart, and visibly to be read in
countenance. But blessed be God, his a
is turned away, and he has comforted thee,
he will shew thee greater things than th
"For the needy shall not always be forgot
the expectation of the poor shall not pe
for ever." He will set the poor seeking s
in safety from them that puff at him.

I often call to remembrance our little r
walks, and the little seat by the pond. Su
God has knit, tied, and bound our souls to
ther, in that threefold cord of the everlast
love of God, Father, Son, and Spirit, wh
shall never be broken. For we were,
a few years ago, strangers and foreign
strangers to God, to ourselves, and to e
other; but now fellow-citizens with the sai
and of the household of God, and no m
strangers nor foreigners. It was a comfort
my very soul, and I now write it with te
when you came into my room, after preach
once, and again informing me, that you l
felt what I said, and that you knew you
got the things which I had described.
Lord God carry on his work, "And a full
ward be given thee of the Lord God of Isr
under whose wings thou art come to tru
Ruth ii. 12.

And now my dear Mother, let me give thee a little wholesome advice and counsel. Remember that the Apostle Paul says, We are complete in Christ Jesus. God says, he sees no sin in Jacob, nor perverseness in Israel; that Jacob is Christ, and that Israel is God's elect. And Christ says, "Thou art all fair my love, there is no spot in thee." Now as God considers us in Christ Jesus, washed in his blood renewed by his Spirit, enrobed in his righteousness, and loved with an everlasting love in Christ Jesus, we are complete in him. Christ took part of our flesh and blood, and appears in the presence of God with it; in all his sufferings and satisfaction, he appears in our name, Son of man; in our nature, flesh of our flesh; as our everlasting Father, Father of all the family; he is our Head and Husband, part of ourselves, and we are all in him. In him God chose us from all eternity; we were preserved in him, and called; we were in him when he suffered; "I am crucified with him," says Paul. Our old man was crucified with him; we suffered the law in him, and were all dead when he died; with his dead body we arose. God quickened us together with him; he arose for our justification; and we are made to sit together with him, and blessed with all

spiritual blessings in heavenly places in Christ Jesus.

Hence it is said in the Revelations, that we are without fault before the throne, that is, that we are so viewed in Christ; and God is ever well pleased in him, and well pleased with us in him. Keep these views in your mind, and you will not be so easily entangled with legal bondage; for if satan can get thee to pore over thy own heart, which will never be better, for, "That which is born of the flesh is flesh," and will remain so till death; I say, if satan can take thine eyes from Christ, and get thee to pore over thy own heart, and then to fret at the sight, and murmur, and then set thee to doubting, striving in thine own strength, and then to resolving, he will then work against thee in every task that thou settest thyself to perform, and this leads to bondage. Remember thou art complete in him, but no where else.

Dear Mother, adieu,

Ever your's in faith, love, and hope,

W. H. S. S.

LETTER II.

TO MISS B.

Dear Mary,

GRACE and peace be with thee, through our Lord Jesus Christ. I have no doubt but by this time you are at a point in this, that you are one whom the Lord hath wounded, and one whom the Lord hath convinced of sin, of righteousness, and of judgment. The devil now cannot dispute you out of this, and I suppose that guilt and wrath sticks so close, and the hand of God holds you so fast, and appears so heavy, that he cannot persuade thee, that God has no hand in all this.

I have seen numbers that have been filled with legal terrors, horrors, dismal glooms, frantic agitations, tremors, and violent tossing; all of which the persons have ran from place to place with, and were perpetually telling every body, sinner as well as saint; and though these were wholly from the devil, like those of Saul, who carried them to the witch of Endor, yet I have always observed, that the people in whom they operated, always called it the work of God, and were often proud of it. Satan al-

ways palms his own work upon God, this may be seen in almost every person that is mad. But if the Holy Ghost quickens a soul, and convinces it of its lost estate, though it be attended with insatiable cries day and night to God, and with so keen an appetite for the bread of life, the favour of God, and the righteousness of Christ; yet the devil always tempts the soul to believe that this is his work, and that it will come to nothing.

And take this rule with you, and you will find it true, in all future judgments that you may have to make in the course of your profession, that whatever devils and hypocrites approve, and applaud, is satan's own work, for he is not divided against himself; and whatever is condemned, and palmed upon satan, by hypocrites and devils, is God's work; for there is no concord between Christ and Belial, no concord, that is, the devil will never agree to own, to acknowledge, and approve of, any thing that God does. To oppose the work of God, and to support his own dark kingdom, is his unalterable rule of proceeding, and if he varies from this, it is still to serve his own turn; as when he cried out in the madman, Thou art Christ the Son of God, it was done to prejudice the glory of Christ; that he being rejected by all the rulers of Israel, but confessed by the father of lies, he knew that his own testimony

would stand for nothing among the people: hence Christ silenced him, and suffered him not to speak.

And let my dear Mary observe this; God summoning us to his bar, and sifting up all the evils of our life and heart, and his contending with us, and leaving us so long pressed between a sense of sin, and a sense of wrath; it is not done against our sins or actual transgressions only, but the strongest contention is against our goodness, or good deeds. God's sword has two edges, the one cuts down the worst of man, and the other the best in man. But to be more plain my dear, God's language to us in the covenant runs thus; "From all their filthiness, and from all their idols will I cleanse them." We are soon willing to part with the first, but the latter sticks closer to us than our skin; and this alone is the reason why publicans and harlots go into the kingdom of God before the pharisees; the former have few idols, the latter many.

Human wisdom is an idol; "If any man will be wise, let him become a fool that he may be wise." God takes the wise in their own craftiness, and makes foolish the wisdom of this world; "The world by wisdom knew not God." Prudence is another idol; persons who admire their own carriage, their own discretion, chastity, decorum, deportment, and pride them-

selves on their decent, moral conduct; "woe unto them that are wise in their own eyes, and prudent in their own sight," Isa. v. 21. He hides these things from the prudent, Luke, x. 21. Self-righteousness was the grand idolatry of the Jewish nation; they sought righteousness by the works of the law, and so stumbled at Christ, and took offence at that rock; hence Christ says, "I came not to call the righteous." Strength is another cursed god of ours, hence God curses them that make flesh their arm, Jer. xvii. 5. "Let the weak say, I am strong;" and again, "He giveth power to the faint, and to them that have no might," observe that, no might in them, "he increases strength." And that pharisaical pride which cleaves so close unto us, and which keeps us struggling at the performance of good deeds, to counterbalance bad ones, and to reconcile ourselves to God, and to make our peace with him, and to recommend ourselves to him, is nothing but an idol, set up in the place of Christ the surety. Hence he suffers us, and the devil drives us on at this work, till we despair of discharging one mite; "And when they had nothing to pay, he frankly forgave them both, and which will love him most?"

The next image is prejudice in favour of the poor, pitiful form of godliness in which we were brought up. "Being more exceedingly

zealous," says Paul, "of the traditions of my fathers," &c., hence he persecuted the church, hated, and wasted it; this my dear Mary, is the hardest purging draught; these are the last devils thou wilt get rid of, and all these are false gods, images set up in the heart, as God calls them by Ezekiel; and Paul calls them high things that exalt themselves against the knowledge of God, 2 Cor. x. 5. Christ is made of God unto us, wisdom; his grace makes us prudent; he is our righteousness, and our strength, and our surety, and our All in All; and he will have no rivals. The last god that I got rid of was human strength, in which I strove, and by which I resolved and vowed to the last; when that failed, Christ came. His strength was made perfect in my weakness, and when I had nothing left, his grace was sufficient for me.

But perhaps I have said too much; you will think I want to cram religion down your throat, or to build you up on a wrong basis, but in truth I desire neither. You read of the convictions of Cain, Esau, Saul, and Judas; and you read of the convictions of Hezekiah, David, Job, and Paul; the former is often a stumbling-block, that satan uses against all that God is pleased to call by grace, as he handled them against me. All the difference between the real work, and the feigned is, the one is

by the Spirit, the other being given
to satan; the one has life, the other no
Hence one has sensations exceeding ke
and affections of grief and sorrow af
God, and continual longings, desires, hop
expectations, and continual prayers to G
and the others none. Life, my dear girl, is
that I ever enquire after, or seek after, in
awakened sinner. Tell ——, I received
letter, it comforted my heart, and delighted
soul, it exceeds all I ever had from him. T
Lord God of Hosts keep him close to himse
as there are sad calamities coming on. Ten
my most sincere regard, and affection, to yo
father, and friends. Mary, farewell, be of go
cheer, for God never said to the sons of me
"Seek ye my face in vain." Excuse all blu
ders, adieu,

Your willing servant,

W. H. S. S.

LETTER III.

TO THE SAME.

My dear Sister in Christ Jesus,

For such I can call thee in faith, bei
fully persuaded that thou art a chosen vess
predestinated to the adoption of children

Jesus Christ. For if thou wast a bastard, the rod of God would not be upon thee; nor would he have raised thee to hope, nor have suffered thee ever to find any liberty with him in prayer; nor would he have searched thy heart, or tried thy reins, or have given thee such a sense of the need of Christ, nor such an hunger and thirst after him. Surely if the Lord was minded to destroy thee, he would never have received an offering at thy hand, nor would he have shewed thee such things as these.

I am fully persuaded that thou art not got near to the bottom of the horrible pit; nor is one half of thy sins, nor one half of thy natural depravity, discovered to thee as yet. Thou wilt see many far worse abominations than thou hast seen; all must be sifted up, and canvassed over, while thou standest at the bar of law and conscience, not knowing how the matter will go, and trembling at the fearful scrutiny. But it will in time turn out in thy favour, and terminate in God's honour and glory; and in thy justification, and salvation: this I firmly believe, nor have I a doubt of it. I know that satan hath worried thee since I came away, because thou didst not ask me a few more questions, and because thou wast not a little more open, as I told thee he would; but in all things, by prayer and confession, let thy requests be made known unto God.

And furthermore my dear young woman, be assured of this, that when God visits the sins of one of his elect with the rod, that he will never suffer any of his children to ward off the blows: they must all bear their own burthen. We are to encourage them, strengthen them, pray for them, and sympathize with them, but they shall all feel the plague of their own hearts, and every one shall mourn apart, Zech. xii. 12. On this account God sent Joseph into Egypt, Jacob to Padan-aram, David to Gath, and Moses to Midian, where he would have them in his own hand alone, and teach them himself, and suffer them to have no where to look, nor any object to confide in, but their God. And when they see his hand with them, and his kindness to them, they love him the more, and cleave the closer to him. Let patience have its perfect work, watch his hand upon thee, wait for him, and wait upon him, and thou wilt see the fulfilment of his promise: "They shall not be ashamed that wait for me."

Shall be very glad to receive a line from thee, as I have thee much on my heart, and a remembrance of thee always in my poor imperfect prayers. Pray tender my kind love to my much beloved E. and likewise to your father and mother, whom my soul loves in the truth, and for the truth's sake that dwelleth in us.

and shall be with us for ever. My dear Sister, Adieu. So prays,

Thine unworthy friend and brother in Christ,

W. H. S. S.

LETTER IV.

YOUR's came to hand. It is no small comfort and encouragement to me to be made useful to any, but it is rather wonderful that it should be so in my own country, where a prophet can expect no honour. I saw the grace of God, and was glad; and the communion of saints appears conspicuous, and in this they are read and known of all. "O how good and how pleasant it is for brethren to dwell together in unity!" It is the ointment of the high-priest's head, and the christian armies banner. Love is the bond of God's covenant, the cement of mercy's fabric, and the beautiful image of the second Adam. Love is the bond of all perfectness, it is the first moving cause, and the ultimate end, of eternal election; and the most predominant and triumphant influence in the death of the Son of God. Love is the fulfilment of every divine law, the end of the

everlasting gospel, and the perfecting grace in every saint. Love is the best midwife at Zion's labour, the completion of the second birth, the choicest handmaid to genuine faith. Love is the new born soul's sweetest breast, the wayfaring fool's charming path, and the marriage knot between Christ and his church. It is the apostolic fiery baptism, the spiritual man's circumcision, and the strongest cord on all the stakes of Zion. Love is the first-fruit of the incorruptible seed, the returning prodigal's golden ring, and the very beauty of all divine holiness. Love is the imprisoned soul's last porter, the believer's easiest yoke, and the dying saint's softest pillow. Love is the health of our countenance, the discriminating badge of our profession, and the most illustrious brilliant in the incorruptible crown.

No soul can ever stand before the book of the law, or before the book of life, if destitute of all divine charity. The law draws no more characters than two, lovers and haters; "I will visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me;" and the book of life says the same. Every one that loves Christ, comes to him, as to a living stone; he builds, and is built up upon that foundation. "Charity edifieth," consists the edifice; and on the other hand all that hate the Saviour make him a

stumbling stone, and a rock of offence. And as the former are built up, so the latter are snared and broken. Here is the seed of the woman, and that of the serpent. Love is the evident token of salvation, and hatred the evident token of perdition, and both are conspicuous enough. Tender my kind love to all the seed royal.

Ever your's,

W. H. S. S.

LETTER V.

TO MR. T.

Dear Friend,

I RECEIVED thine epistle with joy of heart, and bless my God for every respite, dedeliverance, ground of hope, beam of light, or any comfort granted to thee. Much tribulation must be the lot of all those who enter the kingdom of God; but the captain of our salvation was made perfect through sufferings, and is touched with the feelings of our infirmities, being tempted in all points like as we are, and therefore able and willing to succour those that are tempted. If the dear Redeemer indulges thee with access to himself, with union, communion, and fellowship with him, this will

keep thee out of the world, and from the company of it. It will be thy only refuge, refreshing, delight, and felicity in this world; your home will be a Bethel, your closet your banquetting house; and God in Christ, a fountain of living waters to satisfy every desire of thy soul. The blood of Christ cleanses us from all sin, the righteousness of Christ justifies us from all things, the Spirit of Christ makes us meet for the glorious inheritance, the grace of Christ is sufficient for us, and the strength of Christ is made perfect in our weakness. Therefore trust thou alone in him, for without him thou canst do nothing; for as the branch cannot bear fruit except it abide in the vine, no more can we except we abide in Christ.

My happiness lays in my lonely hours, when reading, praying to him in private, or meditating on him, and on what he hath done for me, poor, miserable, wretched, worthless me; and in blessing of him, praising him, thanking him, and talking freely to him of his superabounding grace, and discriminating love to me, the least of all creatures, the chiefest of all sinners, and less than the least of all saints. But by the undeserved, unexpected, unimplored, and unthought of grace of my God, I am what I am. Nor do I envy any man his happiness, nor covet any man's state. I know in whom I have believed, and I would advise

my dear friend, not to get into company, nor to contend and dispute with them that are unacquainted with the power of godliness. This often strips us of our joy, comfort, and peace. It is best to examine, and prove ourselves whether we be in the faith; "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." For he that prays to the Father in secret, shall be rewarded openly, that is, when he saith to the prisoner, Go forth, and to them that sit in darkness, shew yourselves, Isai. xlix. 9. Then they come forth shining in light, knowledge, wisdom, and understanding, with a healthy conscience, and a chearful countenance; with joy in their souls, with Christ in their heart, and heaven in their hope. This my dear friend is the religion of Jesus, be this religion mine, and God grant it may be thine also.

I have many implacable enemies, but the Lord still condescends to own and honour, the work of his poor feeble labourer, and makes his yoke easy, and his burthen light; for I love my dear master, and he has given me many infallible proofs that he has loved me, and that he gave himself for me; has manifested himself to me, and has been my comforter, my guide, my constant and faithful friend, my leader, my provider, my overseer, and bountiful benefactor for twenty two years, yea, all my life long;

and may he ever continue the joy and rejoi
of our hearts, in the house of our pilgrim
Give my kind respects to your spouse,
when it is well with you pray for,

W. HUNTINGTO

LETTER VI.

TO THE SAME.

My dear Friend,

I was very sorry to hear last nigh
your indisposition of body with a bad
which is now my case, and I am endeavo
to nurse myself a little, and I wish you w
adopt the same method. The weather my
friend is too cold for persons in years to
with, indulge yourself a little, till this i
ment season is overpast. I have thought
present law-suit sits irksome on your mind
troubles you not a little. I am in the
state, my predecessor is at me again abou
dung. We are born to troubles, but the
remedy is simple prayer to God our Sa
who is the wonderful Counsellor, the mi
God, the eve lasting Father, and the p
of peace.

Into th s court I have taken my caus
your's too, and when we meet again we w

it together. "Oppression," says Solomon, "maketh a wise man mad;" but Christ will break in pieces the oppressor. We are not to be at ease in Zion; something must come to stir us up, and to inform us, that this world is no resting place, it is polluted; and those in it who have no trials, troubles, or changes, spend their days in pleasing dreams, while conscience and the understanding are both asleep. But the Saviour says, that in hell they lift up their eyes. Better therefore he harassed by the world, the flesh, and the devil, than to lie in such a spiritual lethargy.

Be constant in prayer, and take advice and counsel in the word of God. Thy word, saith David, hath been my comfort and my counsellor, in the house of my pilgrimage. The Lord bless, guide, direct and keep you, is the prayer of, Dear Sir,

Your willing and faithful servant in Christ Jesus our Lord,

W. HUNTINGTON.

LETTER VIII.

TO MR. C.

Sir,

A copy of your letter is sent to me, by which it appears that you are a Sabellian. You inform Mr W. 'your views are not exactly alike in all points.' No, Sir, nor never will be, until God the Father by a sense of his eternal love shed abroad in thy soul, says, "Yea, I have loved thee with an everlasting love;" until Christ manifests himself to thy conscience, by an application of his atonement, that speaketh better things than that of Abel: and until the Holy Ghost cries, 'Abba, Father,' in thee. When thou hast received these three that bear witness in the earth, thou wilt believe in the three persons that bear record in heaven, but not till then.

Mr W. uses the term three persons, but you use the words, Father, Son, and Holy Ghost, which is the language of scripture; but then if Father, Son, and Holy Ghost, be not three persons, what are they? Names? Characters? Emanations? Non-entities; Or what? I know of none, I know of nothing by the law of God,

that is capable, or can be allowed to bear record, or bear witness against any, or for any, but persons, much less worshipped. God the Father is a person, Heb. i. 3; and then what can God the Son be? Why, "The express image of his person." If the Father be a person, the Son must, or he cannot be the express image of his person.

But perhaps you suppose, that Christ is a Son only by office, as magistrates are, or in covenant character; in neither of which senses can he be the only-begotten Son of God.

But you may object to this, and say, Christ is the Son of God by his miraculous conception in Mary's womb; but in that sense, he had no Father. His human nature was the woman's seed, and the Holy Ghost declares, that as man he is without father, and as God without mother. Both the Father and the Son, are called persons, as in Heb. i. 3, 2 Cor. ii. 10; Matt. xxvii. 24.

And as personal existence, working, and operation, bearing record, and bearing witness, counsel, will, power, understanding, law-giving, writing laws, qualifying persons for the work of the ministry, distributing gifts to them according to his own will, giving orders to separate Barnabas and Paul to the work whereunto the personal pronoun, I, have called them, dwelling in the saints, quickening their dead bodies, and

fashioning them according to the glorious body of Christ at the great day; besides the act of blaspheming, and sinning againt him, incurring the greater damnation; I say, if all these accounts of personal existence, and personal properties, can be applicable to any thing, or any name, character, office, or emanation, under heaven, but to a divine person, it will be impossible to fix the grammatical sense of any one word either in the book of God, or any code of human laws, so as to know substance from shadow, or persons from things.

You think the word, us, Gen. i. 26; and Isaiah vi. 8. is explained in John xiv. 23; holding forth the divine and human natures in inseperable union, John x. 30.

These are your thoughts, but God knows that the thoughts of men are vain, therefore he calls upon men to forsake their thoughts. The word, us, in Genesis you say, respects the human and divine nature, but the word, us, the objective case of We, respects persons, We, or us, is the plural of I, and means persons. But is Christ divided? Is his human and divine nature two persons? No, nor is his human nature a person at all, nor is ever once called so in all the book of God; for his human nature never had personal existence; it never existed of itself, but in union with the person of the Son of God, and therefore you must find a better

meaning for the word, us: for Christ's human nature is not called a person but a thing, "A new thing in the earth." And again, "That holy thing that shall be born of thee shall be called the Son of God." Here is one person, and a thing assumed or taken into union with that person, and both natures is Immanuel, God with us, one person.

You darken counsel by words without knowledge, instead of speaking in the language of scripture; and you do err, not knowing the scriptures and the power of God. You are in a perilous path, may a good God stop you. You must lay aside Mr Elliot, and all like him, and sit down at the Saviour's foot and receive of his words: for all your lessons must be learned over again. If you are not subverted so as to be hardened in your heresy, you are welcome to write to me, and to any instruction God shall give you by me. But until you are better taught, I charge you in the name of God, no more to enter into my pulpit at Deptford.

Your's in the verity and power of the everlasting gospel.

W. HUNTINGTON.

P. S. You would have had a full refutation from me of every branch of damnable heresy that appears in your's, were it not for my deep

shield and buckler, and truth must make us free; but those who are found to be false witnesses of God, are without this armour, and without this freedom. However if you have any reverence of your Maker, or any regard to your soul's welfare, and are not wise above what is written, you might wait upon me at my house, you would find an open heart, and an open mouth. I should neither defile your judgment with heresy, or corrupt your manners by bad example. If you do not comply with this, your trying hour will soon find you out; and when once you begin to sink, and your bands to be made strong, you will find this to be true, God shutteth up a man and there can be no opening. I can shew you a man now in town, who fell from your trap, and has lain in irons twelve years, and there he will lay I believe to all eternity.

I admonished him, but he was too well established to listen to a fool, therefore began to preach the same doctrine that you do, but down he came in a moment; and by this awful instance God convinced me, and confirmed me, that the teaching he had given me was the truth. I cried to God day and night for years for this man, because I loved him, but never could prevail. God stopped my mouth, and at last turned my heart to hate him; and this is the second time, Sir, that I have admonished

you. Should you humble yourself so much as to accept this offer of mine, signify it to me by a line, and I will appoint the morning when I shall be at leisure, and you can come early and breakfast with me alone in my study.

Your willing servant in the truth,

W. HUNTINGTON.

LETTER IX.

TO MR. N.

Paddington.

INDEED my dear brethren in the Lord Jesus Christ, my great labour and incumbrances make me forget many things. In the spring of the year I was engaged in publishing the bands of marriage between my Master and many more. All the summer I have been busy in reaping and carrying corn; the hot weather has taken away many shocks, coming, ascending in season. At present we are busy in ploughing and stirring the fallows, breaking the clods, and grubbing up the thorns. All the winter I shall be busy in threshing in hope, and beating the mountains, while my Master fans away the chaff. My curates at present

are all engaged, they have set up for themselves, and I am saddled with the duty; and my night must not be in the winter, because of my tottering tabernacle, nor on the sabbath-day, because I cannot be spared. I have been two journeys already, and I have two engagements there, I have many frowns and sour looks for this. Having therefore stood proxy for my master, and married a wife for him, I cannot come, therefore have me excused.

I hope to come and see my son before I die, and to be a witness of his glory in Egypt, but I am afraid to say when, because I am not my own master, and being the servant to an elect lady, I am not my own man; my mistress being of high rank, takes a deal of waiting on; I have all the shoes to clean, that their feet may be properly shod, and the beds to make as under chamberlain; for if they make them themselves, they are always so short, and the coverings so narrow, they cannot wrap themselves in them. What with lighting the candles, sweeping the house, carrying the lanthorn, girding up my loins, and running before, I have work enough; I am Jack of all trades, servant of all work, and master of nothing.

I wish you all the presence and the blessing of the Lord of all lords, and sincerely wish that you may not act as Paul did to the Galatians, that is, change your voice. That his

doctrine may be yea, and amen, and that your voice may not be Hosanna now he is upon the ass, and crucify him when he drives out the buyers and sellers. That he may be at a point, and you at a certainty, is the prayer and desire of, Dear Brethren

Your brother in Christ,
and fellow-servant
in his kingdom and patience,
W. HUNTINGTON.

LETTER X.

TO THE SAME.

If my dear Brother hath anxiously expected a line from me, I think by this time that patience must have had its perfect work. But he knows that I am a man of much business, and have but little time to spend or to spare; and sometimes when I have time I have no matter, of course no head nor heart for the work. For when we are forced to pull, to pump, to squeeze, and to press, it is hard work, and the contents as dry as a basket; but when the spring arises and overflows, then the head is like a bee-hive sending forth its swarms, while the pen labours to keep pace with the

thoughts; "Counsel in the heart is as de
waters, and the words of wisdom as a flowi
brook."

This spring is at times shut up, and this fou
tain is often sealed, but when the good Spi
opens and stirs the spring, and unseals t
fountain, then it rises, runs, and refreshes,
that every thing lives where this river of li
cometh. And we are astonished at the wo
derful fountain, never suspecting there w
such a wonderful source within, the treasu
affording both things new and old. I am
this time an invalid, have been unable
march, or to use my arms, and therefore w
thrown up upon the baggage waggon, and a
now in the hospital among the sick, poor, woun
ed, halt, lame, maimed, and bruised, but ho
shortly to be able to appear again in the fie
of action, or else the Philistines will shou
supposing the ark to be taken.

I have been now about twenty-four yea
without the camp, bearing his reproach, a
hope not to be dismissed without a pensio
having served so honourable a captain. B
long marches, bad winter quarters, short a
lowances, stoppages, and perpetual skirmishe
have much weakened and impaired the earth
tabernacle; however I hope to die in the fie
and never to desert the standard, nor the ba
ner of everlasting love. Truth hath hither

been my shield and buckler, and the Lord of hosts, mighty in battle, hath stood by me and brought me off more than conqueror, so that none could ever say, we have prevailed against him; and I believe and hope they never will. Sore engagements have I had with devils, a long and lingering war with the old man who hates peace, with this enemy there is no flag of truce, no discharge but by death. As to the world and I, we are well agreed, that is sick of me, and I of it, they will shout when I am gone, and so shall I.

But hypocrites in Zion are the worst foes, for they come in the garb of friends, war in the heart, but words smoother than oil. These generally betray, or stab you to the heart with a kiss, as Joab and Judas did; but surely there are none so abhorred of God, none in such a perilous state as these. A hypocrite in Zion is worse than a devil, and we abound with such in our days, especially in London, where the generality of ministers foster, nourish, and bring up nothing but such. I hope to have no peace with these, but to be an iron pillar and a brazen wall against them, even to the last. How thou goest on I know not, but am fully persuaded that if the Lord makes thee useful, the devil will make thee miserable. He that eats the little book, hath honey in his mouth, and wormwood in his heart. The paschal Lamb

and the bitter herbs, the bread of life an
mingled wine, must go together. These exer
cise us, and make us feel for others, and teac
us to know what is in our hearts, by harrowin
up all the rebellion therein; and this leads u
to see in the word of God, what he says t
such sinners in such cases.

I hear thou art married, that thou hast ge
the one thing needful, seeing it is not goo
that man should be alone. You have agree
to put your troubles together to make one com
mon stock of it. Be it so; live joyfully wit
the wife of thy youth whom thou lovest. Go
bless you both, and all the little flock.

So prays,

W. H. S. S

LETTER XI.

TO MR. C.

Gainsborough

I HAVE a wonderful story to relate. Som
days ago there came into this town a strang
woman, she was very tall and genteel, ver
ancient, grave, and majestic; richly clad, an
most beautifully adorned. Her graces wer
winning and attractive, her steps stately, he

air admirable, and gait singular. She seemed very narrow in her inspections, and her eye was very observant; she seemed very active in her motions, and of very wise deportment. When she entered the town she stood awhile on a high hill, and spoke to a few people as they passed; I heard her voice and followed her; I her viewed from head to foot, with all the eyes I had. I saw her jewels were indeed valuable, her attire costly but plain. Her features were minute but proportionable, and in my judgment of things, she is an ornament to all her sex; and for her singular beauty far surpassing the daughters of men. If ever I let my eyes run without a rein, they did then; indeed she took me with her eye-lids, and I was fast caught in the amorous net. I enquired if any knew her, some said they had just seen her, others said they had heard the fame of her, but none could tell me where she came from for certainty; all was conjecture about her nativity, nor could I find any among them all that was well acquainted with her. Never since I came into this world, did I ever find so intense a desire after any person as after her; I longed to have a little converse with her, and indeed the sight of her would have done me good, but there was no likelihood of my being thus gratified. Being very desirous of knowing where she came from, I made perpetual

enquiry after her, and at last I found a
man, named Jedidiah, who knew her well;
he told me she had placed her affections
years ago on a young man, and she
in love that she could not well conceal it.

The young man was very reluctant to
match, because there were several embarra
ments in the way, as first, he must get an
of parliament to change his name; second
he must forsake father, mother, and all that
had; thirdly, their dispositions were so diam
etrically opposite to one another. Howe
the match is not broke off, several people we
together the other night at the gentleman
house, and among all the rest I was invite
but did not know at first, that the lady w
there; but when I saw her there, I thoug
my curiosity was gratified. I watched h
narrowly, and I found by her broken langua
that she was a foreigner, for she spoke very b
English.

One man spake to her about politics, but s
gave him no answer; another asked her seve
questions about astronomy, but she seemed
stranger to all sciences and arts. She w
very sensible indeed in divinity, her memo
was strong, her views clear, her judgment ri
her ideas consistent, her conversation nervou
and her sentences weighty, and delivered wi
much solidity. She looked cheerful, but nev

once offered to smile. The young man asked her if she had any fortune, for you must know we methodist parsons are all for money; at that she held up her hands and said, in my left hand is length of days, and in my right hand riches and honour. He asked her if she thought she could manage a family, and furnish a table, and she said, she could kill her own beasts, furnish her own table, mingle her own wine, and bid her own guests.

The next day they were married, and I was there, and as soon as they came into the parlour she kissed him and said, "I wisdom dwell with prudence." I was exceedingly well entertained, for the bride put forth a few riddles saying, "I find out knowledge of witty inventions;" and understanding, her kinswoman, unfolded them. Her father embraced the bridegroom, and said, Let her breasts satisfy you at all times, and be thou always ravished with her love. Another said, Let him take heed to his spirit, and deal not treacherously with the wife of his youth. And another said, she shall be an ornament of grace to his neck, and a crown of glory shall she deliver unto him. So we broke up, and then I found her father was the ancient of days. Her husband's name was prudence, her kinswoman was understanding, and her maiden name was wisdom, but now it is grace.

W. H.

together, for, "Wickedness shall be broken as a tree," Job xxiv. 20.

The little man is now of very little account, in very little esteem, and not a little mortified to see himself so little in the eyes of many; he is so filled with rage at the mention of my name, that he bounds with electric fire, and has hard work to keep his feet on the earth, they that are cruel trouble their own flesh: "The turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil", Prov. i. 31, 32. I have no doubt of the whole rent falling on the bondsmen, and the expences of the alterations likewise, for it was those gentlemen who gave the orders, so you see we go a warfare at our own charges; but as yet we have wrought no deliverance in the earth, nor have the inhabitants of the world fallen.

At first setting off, there was great shouting in the camp of the Philistines, and they expected the Hebrews would be soon drove into their holes, and it was concluded that the ark was taken: we had only the letter, the power was with them; but, alas! the house of Saul waxeth weaker and weaker, and the house of David increases and must increase, till the

kingdoms of this world acknowledge their rightful sovreign, and submit to his sceptre. The army of Saul is scattered from him, his whole forces do not exceed a hundred, and the chief part of these are scouting parties, fallen off from their old commanders; and some of them have been disbanded for cowardice, some were discharged with stripes on their backs, and others have been drummed out of other regiments for misdemeanours. Under these circumstances the standard bearer faints, flags, and gets very much dispirited, and well he may, for God's banner was never displayed over him, nor one soldier ever enlisted by him, nor one deserter ever restored to his colours through him; the armour of God was never upon him, nor any commission ever received from him, therefore he can expect neither pay nor pension; he must live by plunder and forage, or else he must work, and with quietness eat his own bread, or perish with hunger: so you see that, "By means of a whorish woman, a man is brought to a piece of bread, and the adulteress will hunt for the precious life," Prov. vi. 26.

The false flame is quite extinguished, and nothing but a stinking snuff is perceptible among them; under this cold chill many are creeping back in hope of getting into winter quarters among us, but the peace officers will

grant them no billetts, nor will any of the
dezvous that are open for his Majesty, red
them, for both their countenance and t
hand-cuffs proclaimed their disloyalty and
jury. They have deserted their colours,
God refuses either to be the strength of
heart, or the health of their countenance;
former is given up to the buffettings of
and the latter proclaims their treachery.
their appearance, their uniform is only th
a spencer, for like David's ambassadors
skirts are cut off close by the rump, so
that they walk naked; and many who
viewed their judgment as a robe and diad
now see their shame and shun their compa
This is not a little degrading, especially to
little saint Crispin, who will be great tho
he is no better than a servant of all work,
as a borrower he is a servant to the lender, c
sequently a servant of servants. My respect
all friends. The Lord bless thee, so prays,

W. HUNTINGT

LETTER XIII.

TO THE SAME.

My dear Brother, Bristol.

I AM now in this large and populous city, my audience is seldom less on the weekly lecture evenings than between one and two thousand. The tabernacle holds upwards of two thousand, and if three thousand could get in it would be full. I found myself at first much agitated, and felt myself in a very disagreeable frame of mind, but the attendance that they give, their attention in hearing, and the affection they shew to me, has drawn my love much into union with them.

I preach seven times a week, and they have tied me fast for a six weeks stay, how this will be received in London I know not; but I eloped from them without mentioning in my pulpit my departure, fearing I should meet with a strong opposition. Howbeit I believe God has brought me here, and doubtless he will own and bless my labours, which begin to appear very visible already. The place is attended by a great many of the gay and polite, and many of them are a gracious and pious people. I hope my little ones are well, and all friends, as I bless God I am at present; and

indeed I have found many sweet humbling times in private, and the Lord has been precious to me.

I have seen a new chapel erecting, between Bristol and the Hot-wells, the ground for which was bought, and the money left to finish it by that pious lady ——, and she and her companion often entertained themselves with the thoughts of being deposited in it as the first fruits; but both are dead before it is erected. My kind love to ——, and all friends, and accept the same from one who wishes ever to be esteemed

Your ready servitor,

W. HUNTINGTON.

LETTER XIV.

TO MR. B.

My Dearly Beloved Brother in Christ,

I LONG to know how you all do at B. I have been busy scribbling a sermon, which I have been desired to print, and having dispatched that, I am coming to ask after your welfare. O my dearly beloved friends in Christ Jesus, who is there in this world that can be more highly favoured than we are, who have a

God so near to us as the Lord our God is, in every thing that we call upon him for.

A thousand promises have we got in faith, a thousand blessings in hope, and all spiritual blessings in heavenly places in Christ Jesus our Lord. We are loved with an everlasting love, bound up in the bond of an everlasting covenant, which was ratified by the blood of Christ, and confirmed to us by the oath of God: "By myself have I sworn that in blessing I will bless thee, and so have I sworn that I will not be wrath with thee, nor rebuke thee." Has God enlightened us? it is everlasting light. Hath he quickened us? it is everlasting life. Hath he drawn us to love him? it is everlasting love. Hath he ever comforted us? it is everlasting consolation, and good hope through grace. All these we shall take to heaven with us, these can never be lost.

Now let us look on the other side of the question, Wo be to them that are at ease in Zion, we are not those. Wo be to you when all men speak well of you, this is not our lot. If ye are without chastisement then are ye bastards and not sons, this is not our case. They have no changes and therefore they fear not God, we are not in that state. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law," that is ours.

"Blessed is the man that endureth temptatio: for when he is tried he shall receive the crow of life," we come not behind in this." "Yc shall be hated of all men for my name sake we claim this also. "Blessed are ye when me revile you, and speak all manner of evil again you for my sake," this is ours. "I have chose you in the furnace of affliction," we have bee there. "I love them that love me," we clain this. "And he that loveth his brother abideth in the light, and there is no occasion of stum bling in him; for we know that we are passe from death to life because we love the breth ren." Thus we come behind in no gift, n evidence, no token for good.

O what a state is this, what has God wrough for such poor souls as we, poor blind bats, sin ful rebels, and enemies to all good. But hi wrath is appeased, reconciliation is made, ou ransom is paid, the gates of heaven are oper before us, and there is no condemnation t them that are in Christ Jesus. Oh let us neve despise the day of small things, nor slacken ou diligence, but covet earnestly the best gifts and follow after charity, peace, righteousness patience, communion and fellowship with him and after the comfort, support, and joy of hop which he hath promised to us. A few days o years more and we shall quit this stage of ac

tion, and see the sweetest face, the kindest friend, the most delightful, beautiful, and glorious object that heaven ever revealed, or that immortal souls ever beheld.

Then will he say, "Come ye blessed of my Father," and then take us by the hand and lead us up to the ancient of days, saying, "Behold me, and the children that thou hast given me." Fill them with songs, saith the blessed Father of all mercies and God of all comfort, and let everlasting joy be upon their heads, and let sorrow and sighing flee away. Lead them to the fountain of living waters, bathe them in the river of my pleasure, and place them next to thyself; let them be crowned with glory, and put the palm of victory in their hand, and the robe of immortality on their souls, and let them celebrate my praise, and thy salvation for ever and ever. My pen like a restive horse has carried me quite away, till I am almost got into the upper regions.

B. and L. lay near to my heart, in every prayer of mine you are sure to come tumbling up into my mind with something like this, when it is well with thee, remember me. I shall be glad to be spared to see the old barn once more if my good God permit. God for ever bless thee and thy whole household, is and

I hope ever will be, the earnest prayer
desire of,

Dearly beloved brethren and siste
in Christ Jesus,

Eternally your's.

W. H. S. S

LETTER XV.

TO THE SAME.

Dearly Beloved in the Lord Jesus Christ,

Your's came to hand yesterday. A
was not at home when your letter came,
being cold, I shut myself up in my cabin
the week, and so I continue till I have fin
ed this week's work. It rejoices my he
to hear from you, and to be informed of
welfare of your family, all of which you m
tion except ——, therefore I conclude
is fled into the wilderness, into her place wh
she shall be nourished for a time from the f
of the serpent, for my God will never su
the souls of the righteous to famish.

You do not tell me how poor mother's hea
is. I have lately dropped a few scraps
——, relative to a sudden and violent on
between the devil and the Doctor, even in

cabin, and on the Lord's day morning, which I do not now wonder at, as I have long felt an uncommon energy on my spirit to press on to the mark of the prize of the high calling of God in Christ Jesus, Phill. iii. 14. And I do find the more earnest the more opposition, not when I am careless, but when I would do good, evil is present with me. The spouse put of her coat, and then she washed her feet; she laid aside her profession, and then the devil and corruption ceased; but when the Lord said, Return Shulamite, then she became Mahanaim again, a company of two armies. No peace with the devil and corruption but upon a cessation of arms in the fight of faith; but we must not send an ambassage to desire conditions of peace on such terms.

In the violent temptation I felt myself awfully rebellious, and because I had long wept and prayed for some poor distressed souls in the country, and they had lately increased in their calamities, like Moses in Egypt I rebelled as he did, when instead of a deliverance a double tale of brick was exacted. Here I sulked and sat down, and said in my heart, I will pray for them no more, and so I continued till last Thursday, when another slip of the feet, and a lash on the back, set me down at his feet, clothed and in my right mind. Since then I have sailed on against wind and tide as

usual. But this part of the burthen and heat of the day, I mean that of travailing again and birth, till Christ is formed in them, is not fallen to your share: this is peculiar to the young asses that ear the ground, and to women that work at the dung-gate; however, yesterday I had a good day. Now my soul longs to make it up with my dear Lord, but I cannot, unless free, and venture out of self, unless the cloud is dispersed and the sun shines out. In hope of this, I am in and out of self, but dare not venture, for there is a lion in the way.

You tell me you are in darkness and bondage, and so am I, and therefore can cast but little light upon your path, unless the blind could lead the blind. Legal bondage, slavish fear, insensibility, carelessness, unbelief, hardness, impenitency, desperate grief, or unrelenting sorrow, are all represented in scripture as closing, straitening, or shutting up the heart. And unbelief is said to lock and bolt it, hence you read in the Song of the church's beloved putting in his hand by the hole of the door, and her bowels being moved by the sensation she rises to open and her hands dropped myrrh upon the handle of the lock. The hand was her faith, the myrrh was love, and this made the bolt of infidelity to give way and fly back; faith works by love, and love drew the hand of

faith out, and set it to work again upon her best beloved.

Christ's knocking at the door, sometimes signifies alarming judgments, which God makes use of to awaken some sinners, which by the Spirit brings the poor creature to lay the awful report to heart. The report of Pharaoh's destruction at the Red Sea had this effect upon Rahab, the harlot of Jericho, whose heart was opened by it to receive the spies in peace. Sometimes his knocking is by the word preached. "It is the voice of my beloved that knocketh." "I stand at the door and knock, and if any man hear my voice," &c. Our Lord explains this himself in the same chapter thus, "As many as I love I rebuke and chasten, be zealous therefore and repent," Rev. iii. 19.

Some seasons we are like the earth in winter, barren, and these are no lively goings forth in faith, hope, love, prayer, praise, gratitude, nor thanksgivings. To such he says, Open to me, opening the mouth often moves the heart, "Open thy mouth wide and I will fill it." Sometimes the heart is filled, overwhelmed with grief, "I am so troubled that I cannot speak," says the Psalmist. Opening is to bring forth the sorrows of the heart by the words of the mouth, "I poured out my soul by myself, I shewed before him my trouble." "I will speak," says Elihu, "that I may be eased;

Sometimes the heart is closed by being stul
born under the rod, morose, sulky, silent, ar
froward, it will neither submit nor yield;
will not own, acknowledge, nor confess
God, but like Job, harden one's self in so
row, although he asks, "Who hath harden
himself against him, and hath prospered
Therefore says Job, "I will speak in the bitte
ness of my soul, but if I speak what am
eased?"

Knocking brings us sometimes to examin
tion; we light the candle, and sweep the hous
and often find some cursed rival, some indulge
idol, stuck up in the place of Christ. But
for him, he has no throne in the heart, n
share in the affections, as he complains of thos
at whose door he knocked; "Thou art neith
cold nor hot, but lukewarm:" and such a pr
fession sits as sickly upon the love of Chris
as warm water does upon our stomach; ther
fore he says, "I will spue thee out of m
mouth." Thou shalt have no part in my lov
nor part in my salvation.

Ever thine,

W. HUNTINGTON.

LETTER XVI.

TO MR. B.

I know my dear son in Christ Jesus, that the mercy of the Lord is such that none shall seek his face, call upon his name, or wait upon him in vain. I am one of the devils who have tried him as a sure foundation at the first setting off with my face Zion-ward, and I have tried his love, his patience, his faithfulness, and truth to the uttermost since, and now set to my seal that he is the sweetest of beings, the greatest of names, and the dearest of all friends, and my soul within me loves him above every object, in heaven or earth, for he and his Father and Spirit are one.

His favour is heaven on earth, and an earnest of heaven above; and here I sit poorly in body, getting old, and creeping to the grave with no more fear of death, wrath, judgment to come, devil, the grave, or damnation, I say I have no more fear of these things than I have of a grasshopper. How wonderful, how full, how satisfactory is the work of God on the souls of men. My son, go on, press forward through every difficulty, thou art seeking of all that is worth having in this world and in the next. He that

fills heaven and earth is Christ Jesus, the poor sensible rebel's unchangeable and everlasting friend. All that Satan aims at is, to entangle by his baits, and to bring us into the same state of eternal desperation with himself; but this is seeking whom he may devour, not whom he will. Perfect love in God's own time shall cast out fear, and free grace will equip thee and arm thee for the fight, and truth shall be thy shield and buckler.

Young believers have many wanton passions to cope with, nor are the old ones free in every sense; but reading, meditation, constant prayer, diligence in business, and habitual industry, are good antidotes against these snares of the devil. Idleness is a great friend to satan, and so is carnal company, and so is neglecting prayer, especially when we find our hearts touched, and our bowels moved with grief, compunction, and gratitude to God, which are all the Holy Spirit's work within. When these inward impulses are neglected and put off, this causes great joy among the devils; but the joy of these hypocrites is but for a moment, for as soon as pardoning love operates upon us, and God's countenance is lifted up, then the devils put on their sackcloth again, and go round the walls of Zion grinning like a dog, and grudge our happiness, being never satisfied unless they can see our fall.

"My son," says God, "be wise, and make my heart glad, even mine, that I may know how to answer them that reproach me," Prov. xxvii. 11. The devils hate Christ with eternal hatred, because he cast them out of heaven, and because he refused their nature: "Verily he took not on him the nature of angels, but the seed of Abraham." They hate him because he bruised the serpent's head, and conquered sin and death, Satan's only pillars, and the supports of his kingdom. They hate him for destroying his works, and taking the lawful captives from the strong man armed, and for giving us power over serpents, scorpions, and over all the power of the enemy. He fell like lightning from heaven when the apostles returned, saying, "Master, the devils are subject to us through thy name." And what will he do when we come to judge him? "Know you not that we shall judge angels?"

These are the causes of the devil's hatred to Christ; hence he tempts some to deny his Godhead, others to deny his finished work, others to hate him, stumble and take offence at him, others to entertain hard thoughts of this blessed Lamb of God, and all to disbelieve him, to doubt, to distrust, and to stagger at his promise through unbelief, and to hate this holy, precious, glorious, andever-adored name, who is King of Kings, and Lord of Lords. My soul

was glad, and my glory rejoiced to hear of the little revival of the good work upon thee; they are earnest drops, foretastes, pledges, tokens for good, and heavenly smiles, while the blessed face is hid behind the cloud, for some future time when we shall see him as he is, and be for ever with him. Give my duty, my service, my best respects to father and mother, whom I love in the Lord. My love to——, and——. Grace, mercy, and peace be with you all, is the prayer and desire of,

Dear Son,

Thine affectionately in Christ Jesus,

W. H. S. S.

LETTER XVII.

TO THE SAME.

My dear Friend,

Grace and peace be with thee through our Lord and Saviour Jesus Christ. I have been kept in a very meek and low, devout and praying frame, ever since I left B. and many times in a day, and with many tears, have I intreated the unchangeable lover of poor sinners in behalf of my poor dear friends at the

Bower; that he would be pleased to restore my companion and mother to health, and that he would keep all your souls alive, lest the want of means, attention to the building, and other business, confinement, a busy devil, and an evil heart of unbelief, bring on a cold, dead, and ungrateful frame of soul, which often terminates in legal bondage, doubtfulness, and lingering suspense; in which wretched frame there is no cross to humble us, no rod to restore us, no piercing trouble to drive us, no love to allure us, nor gratitude to constrain us, but a long, lingering, peevish fretfulness, and a fear of desperate sorrow to come. This is the worst frame that I ever knew.

Let no business, no sleepy devil, no sleep, no slumber, no folding of the hands to sleep, make thee neglect constant prayer to God. If Satan can stuff your head but once with the hurry and confusion of business, so as to render you unfit, incapable, and of course remiss in this, he will prepare thee a double dose of opium for the next morning. All the devil's labour and toil is, to stop up the intercourse between God and us, and to interrupt and cut off all communion and fellowship with him. Remember the obscure saying of a wise penman of holy writ, "The conies are a feeble folk;" saints are meant, "yet make they their houses in the rock," Prov. xxx. 26. But if the hole

into the rock be stopped, in vain the coney runs from the dog. Experience will teach you how to apply it. And now my dear souls, the good God keep you from drawing back, and let my soul have joy of you, as you lay so near to my heart. God bless you all.

W. H. S. S.

LETTER XVIII.

TO MISS B.

Dear Sister in the Lord Jesus,

For such you are in my faith, and such you shall confess you are in your own faith before many months roll over your head. I have no doubt but I shall travail in birth for thee, till Christ be formed in thee, and when thou gettest out thou wilt often travail for others, and then thou wilt know what I mean. God makes his servants' eyes to the blind, and feet to the lame, Job, xxix. 15; and would my dear sister know what that means? Why to be eyes to the blind, is to be enlightened to see the good work begun on others, when they are so blind that they cannot see it themselves; and to be feet to the lame, is to carry them to God in faith, although they cannot walk, nor

go forth in faith to God themselves. Read Mark, ii. 3—5; and see how Christ regards their faith. To be feet to the lame, is to believe with one's heart that Christ will heal them, and to speak in all the strength of confidence to them, as Paul did: "Being confident of this very thing, that he which hath begun a good work in you will perform it:" and this faith God gives us for many persons, and tells us to use it. Hear the authority from God himself, "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart," &c. Isa. xxxv. 3—6.

Thus we are to be eyes to the blind and feet to the lame, till God opens their blind eyes, and makes the lame not only to walk but leap, and leap as a deer. And let my poor sister read those words in Isaiah, and consider them, "Say to them that are of a fearful heart, Be strong, fear not, behold your God will come." We are to call God their God, when they are afraid to say so themselves, yea, dare not. God says he will come to such with vengeance, that is, he will take vengeance of their inventions, that

is, of their sins, and of satan their accuser: and God will come with a recompence, come and save them, that is, his grace shall more than recompence them for all their sufferings, for it shall terminate in the salvation of their souls.

This commission, authority, and command, God gives to his poor servants, and I believe he has given it to me who am the least, because he has often fulfilled it which is his seal set to it. Furthermore, God not only gives us faith to believe for these poor souls in spiritual labour of his future deliverance, but a firm hope to expect it, and I have this hope for you even now in my heart, as it is written: "And our hope of you is stedfast, knowing that as you are partakers of the sufferings, so shall you be also of the consolations," 2 Cor. i. 7. Take notice, these persons had not received comfort as yet, they were only in sufferings, and Paul's hope was stedfast that they would receive the comforter, after they had been exercised with the sufferings: and if you read that chapter carefully through, you will find that they are called the sufferings of Christ, 2 Cor. i. 5.

Now as all men are born to trouble and suffering, to distinguish the sufferings of Christ from others, observe, that sickness, pains, poverty, wants, fears of death, a guilty conscience, &c. under these the whole creation

groans. You read of the tears of the oppressed, who had no comforter, and of the power of the oppressors, and they had no comforter, Eccles, iv. 1. Now the sufferings of Christ were for sin, he suffered the just for the unjust. His sufferings were the burthen of our sins, the wrath of God, the curse of the law, the temptations of satan, &c.; "It pleased the Lord to bruise him;" he was chastened for our peace, he was striped for our healing, he was wounded for our transgressions, and hated of the world for loving the truth. So we must feel our sins a burthen, in a little wrath God smites us, the commandment comes and curses us, and tempted all the children of God are; and he calls all those that are heavy laden to him, he sets at liberty them that are bruised, he heals the broken in heart, and binds up their wounds. God chastens whom he loves, and visits our iniquities with stripes.

Thus my dear sister sees, that every ingredient in Christ's bitter cup is held forth in a small degree to all his children; and therefore they are called the sufferings of Christ, because he suffered the same, and because they come upon those that belong to Christ, and to no other: hence Paul speaks of having fellowship with him in his sufferings. The rod of God is not upon the wicked, they are not in trouble, nor plagued as God's people are; their strength

is firm, they have no changes in life, nor bands in their death; and how should those feel bands who never tasted Christ's freedom, nor Christ's cup?

There is nothing in my dear sister's letter, but what God answers in his word. You tell me you are nothing but misery, confusion, darkness, and bondage; the miserable shall drink and remember their misery no more, for confusion they shall rejoice in their portion. Christ came into the world for judgment, that those that see not might see, and to open the prison to them that are bound. But you add, you are rebellious and murmuring; he received gifts for the rebellious, and them that murmur shall learn doctrine. Never fret to think you have told any what you feel, for God orders us to confess our faults one to another, and to pray for each other that we may be healed, Jam. v. 16; this often eases the burden, and satan knows it: besides, there is no hiding soul-trouble from spiritual persons, they know more of your heart than you do.

Think it not strange concerning evil thoughts; I had rebellious ones, blasphemous, and all manner of concupiscence, as Paul says; but it is the law that worketh wrath, and discovers sin, and it is satan that stirs up and suggests those vile things which we never felt before. On this account is he called an unclean and a

foul spirit, because he delights in nothing else; nor can he do any thing else if he would, for he is king of all wickedness, and shall be supreme in all misery, and therefore must ripen for it. Mary, be of good cheer, let God work his own will, and his own way, and depend upon it that the work will be brought to light; and you will see it, read it, and rejoice in it. Give my kindest respects to my true yoke-fellow, duty and affection to mother, kind love to ———, and to ———, and accept the same.

W. H. S. S.

P. S. I have been languid for some time; I must die daily.

LETTER XIX.

TO THE SAME.

Dearly Beloved in the Lord,

THAT thou mayest not think that I have forgotten thee, I am inclined to send thee this epistle; for I know that thou hast not leisure to attend, which the awakened soul of a new-born babe so much craves after.

A young man who attends me, and who ha been long in great distress, almost in blac despair, was brought forth the first Sunda after my return from B. And I am sure tha this will be thy happy and blessed case whe thy former life has been canvassed over, tha the deceitfulness of thy heart sifted up, dis vered, and brought to light; and when th heart is broken, thy spirit softened, and th art brought down to submit to the will of Go This is my firm confidence of thee, because I have thee in my heart, and always before m eyes in every prayer of mine, and much liberty in praying for thee, and that with many tears nor shall all thy unbelief make me a liar i this.

I intreat thee, my dear sister, to lay passi in the Lord's hand, and to humble thyself unde it, that he may exalt thee in due time, 1 Pet 5. 6; forget not his own promise, that he wil look to and dwell with, them that are of a humble and contrite heart, and with them tha tremble at his word. Depend upon it that the deeper thou goest in distress, the brighter wil thou shine when God brings thee up, and sends thee forth; and the longer thy troubles last, the greater and more lasting will thy joys be; as our afflictions abound, so shall our consolations abound, and those that suffer with Christ shall also reign with him. Remembe

also, that there is no temptation that hath taken thee but what is common to man, and God says, he will not suffer thee to be tempted above what he will enable thee to bear, but will with the temptation, make a way for thine escape; and, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life;" James, i. 12.

Greater is he that is in thee than the god of this world, for I know that the Spirit of God now dwells in thee; he is convincing and convicting thee, reproving and instructing thee, and does daily support thee, or thou couldest not stand one hour. He will teach thee to kiss the rod, to choose affliction before carnal ease, to despise this world, and to loathe thyself; and to feed upon the lashes of conscience, shame, and confusion, and even upon the bitter rebukes of the Almighty, rather than be given up to blindness of mind, deadness of soul, and a false peace. "To the hungry soul every bitter thing is sweet, but the full soul loatheth the honeycomb," Prov. xxvii. 7. God hath chosen us in the furnace of affliction. The fiery law, the fiery darts of satan, the fire of God's anger, and the fire of sin, as James calls it, stir up and discover the evil and deceitfulness of our hearts, which by nature we are ignorant of, and from all our dross and tin he says he will purge us.

One thing I must inform thee of, and that

is, that it was much upon my mind when a
that thy conflict would be sharp, and that
labour and travail of thy soul would be h
and I told thy sister so, and you may
pect it, for thou art not got to the bottom
the horrible pit by a great deal. Pray send
a line, and let me know how thou goest
My kind love to father and mother, sister
brother,

while I remain,

Ever thine in Christ

with love and affection,

W. H. S.

LETTER XX.

TO THE SAME.

Dear Mary,

I THANK you kindly for the bed, and sh
acknowledge it with a suitable return; I sle
in it last night for the first time, and begg
of my God to remember the manufacture
who have, like a certain Mary of old time,
whom Paul speaks, bestowed much labour
us. And now after all this kindness what is
be done for thee? shall I not in return se
rest for thee, my daughter? Yes, I will; I re
upon your bed, and now let me point out
rest for thee.

Zion, says God, is my people, here will I dwell, this is my rest for ever, I have desired it. But what is there in poor Zion, that can afford a rest of delight to God? Nothing. He rested after he had made the world, rested well pleased with what he had done for all was good. He smelt a savour of rest in Noah's sacrifice, after he had in anger destroyed the world; but in the sacrifice of Christ, high Justice rests appaid, and all wrath appeased, and a sweet way is opened for loving kindness and tender mercy to flow out to poor sensible sinners. God rested well pleased on the seventh day at the finishing of the old creation, but he rests better pleased in the new creation; "We are created anew in Christ Jesus," and made new creatures: "If any man be in Christ he is a new creature."

But then which part of the work of the new creation does God say he will rest in? Is it in the application of his broken law? No, that works wrath, and makes us appear exceeding sinful. Is it in the displays of his vindictive Justice? No, that makes us tremble, so that a horrible dread overwhelms us. Is it in the astonishing views of terrible majesty? Oh no, that sends the poor vessel of wrath to the bottom of the horrible pit. Is it in the discoveries of his intrinsic holiness? Alas, alas, it was this that made Daniel's comeliness turn into

corruption; under this prospect Job said, I am vile; and Isaiah cried, Wo is me for I am undone. But will he rest in the display and discoveries of his love in Christ Jesus, who thus accepts us in the beloved, and admits us into his favour, his presence, and his joy, by the faith of Christ Jesus? As the Lord God of hosts liveth, Mary, that is it; that is his rest, and that is his rest. "He that loveth dwelleth in God and God in him," which words are taken from Zephaniah; "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing."

This, my daughter, is God's rest, this is the finishing stroke of the new creation, charity edifieth, or raises the edifice, it builds us up in God; and when the Lord builds up Zion, then he appears in his glory, Psal. cii. 16. And this work completed in heaven is thus described; "He hath chosen us in him, that we should be holy, and without blame before him in love," Ephes. i. 4. This is the rest, but Israel entered not into it; and as there is a promise left us of entering into it, see that then come not short of it. If you ask how we are to enter in, the answer is ready, "We that believe do enter into rest." Faith in Christ Jesus admits us into the love of God, as John says, "We have believed the love that God hath to us."

Having pointed out God's rest, let me tell thee, that where God rests, there thou must rest, and thou shalt never find rest short of this, and there are but few that find it. Doubts, fears, horrors and terrors, misgivings and dejections, will at times interrupt and disquiet thee, until the love of God is shed abroad in thy heart by the Holy Ghost. Then faith rests in the eternal love of God, and in the dying love of Jesus Christ, as Paul says; "Hope maketh not ashamed, because the love of God is shed abroad in our hearts," Rom. v. 5. Christ, says he, loved me, and gave himself for me; and who shall separate us from the love of Christ? neither life, nor death; nor things present, nor things to come, shall ever be able to separate us from the love of God that is in Christ Jesus, Rom. viii. 38, 39. "This is the rest, and this is the refreshing, where ye may cause the weary to rest." Here we rest from our rebellious war against God; here we rest from our legal, fruitless labour, under a yoke of bondage; here we rest from our burdens of sin and shame, guilt and fear; here we rest satisfied with the goodness of our state, we rest filled and we rest contented.

This, my dear girl, is the bed mentioned in the Song, i. 16; "Our bed is green." A green bed is a fruitful one, a dry bed is a barren one. Every one that believes in the love of God is

labours hard. From first to last, yea, out every strait, difficulty, furnace, or confli "We are saved by hope;" and hope forbids d pair, counteracts despondency, fortifies agai dejection, and expostulates with dismay: "Wl art thou cast down O my soul? hope thou God." God's furnace and God's fire is in Zio this when we are put into it discovers the dro the scum boils up, and desperate grief and s row make it run over; and this we often fe and often fear, but there is no desperate remediless grief where there is hope. Go furnace is in Zion, and so also is the founta opened that cleanses from all sin.

My old man of late has been not a lit roused, equipped, armed, and enflamed wi rage, fit for any desperate attempt, the gre transgression not excepted; but a gentle p suasion in faith, that all things work for goc dethroned him, disarmed him, and routed hir and after this a recollection of innumerable vours past, undeserved, unexpected, and u implored, dissolved me, debased me, and hun bled me; while deep contrition, and pleasin meekness, gave double vent; they enlarged th heart, stirred the bowels, and filled the mout with matter for a thank-offering. Such bu thensome matter conceived, must have ven and sweet it is to pour it out, but shockin when it boils over: "My feet," said on

"were almost gone, my steps had well nigh slipped;" but God keepeth the feet of his saints, when the wicked are silent in darkness, 1 Sam. ii. 9.

In every grace of the most holy and blessed Spirit, yea, in every grace that he plants in the heart, there is life. In repentance, in faith, in hope, in love, and in meekness, there is life. Grace, yea, every grace, shall reign to eternal life; but what wisdom, what power, and what unremitted communications from God are required to keep this life in existence.

I assure you that of all the voracious creatures that ever my eyes beheld, and of all the formidable monsters that I have ever heard of, whether in the sea or on the land, and of all that I have ever conceived or imagined of fallen angels, or devils, in all their rebellion, desperation, and endless woe; put all these together, and draw them in the blackest colours that imagination can paint, and then exhibit them in all their sin and fear, filth and shame; and as the Lord liveth, all of them in the worst light that nature can imagine, they never appeared half so bad, nor was I ever half so terrified at the most terrible thoughts of all these, as I was at the sight of myself, when God shined into my heart, discovered my inbred corruptions, and set all my secret sins in the light of his countenance. O what grace to purge such

filth, and what continual supplies of it to subdue such an army of deceitful, and rebellious corruptions; for they are still in being, and still living.

Your's very affectionately,

W. H. S. S.

LETTER XXII.

TO THE SAME.

Cricklewood.

I was very glad to hear from my dear friend. Your letter did me good, it arrived on Monday last, and I was thankful to my God at the sight of it, as I had been long concerned to know if your distress, bondage, darkness, and desertion continued. I could not help weeping at the good tidings of your enlargement, and nearness to God in prayer, for I thought it was not only a jubilee to my poor companion, but a confirmation of my former counsel and advice to you, to be diligent however rebuffed, disheartened, or discouraged. I blessed him with my whole heart, and thanked him upon my knees for his great condescension, in shewing that he did not despise the poor, imperfect prayers of his servants, nor disregard the afflictions of his handmaid.

The pleasing account of the poor old woman

ranger melted me, and afforded me a little fire for another thank-offering; and as he is coming to live under your father, I have a hope that I shall see him, and acknowledge him; for such are to be for my hire when they shall come to appear before the face of the Lord: so shall my righteousness answer for me in this business, that I have sowed in righteousness, and others have reaped in mercy. We have no titles, we have no dignity, we have no power to demand either great tythes or small tythes; but blessed be God we shall beat them in sheep.

I have had several days lately of much dryness, and confusion in prayer, no liberty in expression, no softening contrition to let out the grief at the foot of the altar, which is no small grief; and if a melting moment, it was when in company, when I had no opportunity to vent it where it should be carried. But thank God, I still paid my visits at court, I did not miss the roll-call, nor suffer my seat to be empty at the time of the evening oblation, though I had no incense to offer, nor one live coal from the altar, nor any salt in my cruse to season the sacrifice, although it is so strictly commanded that, "With all thine offerings thou shalt offer salt:" Lev. ii. 13. And how tasteless and unsavory is every offering, or religious exercise, unless we have salt in our-

selves, and are at peace one with another; fo
salt is good, and blessed be God, with us sal
has not lost its savour, and therefore I hope w
shall be seasoned with it, and not be a stenc
in the nostrils of God.

Now what shall I say more to my friend, t
the joy and the crown of my rejoicing? say
follow hard after him, and never fear nor fre
flinch nor tire, faint nor forbear, though heave
and earth combine against thee: and of this b
assured, that the longer and the harder th
conflict is, the more welcome and wonderfu
the deliverance; and this in every branch o
the faith, in every experience of the saint, an
in every stage of the pilgrimage.

God bless thee.

W. H. S. S.

LETTER XXIII.

TO THE SAME.

To My Little One, Greeting,

I THANK you for your kind epistle, [illegible]
thank you kindly for your prayers; for, [illegible]
poor and needy, yet the Lord thinketh [illegible]
me," Psal. xl. 16. I am glad that you [illegible]
nearness of access, which is the promised [illegible]
ing of God to all the family, that by one spiri

they shall find access to the Father by the faith of him. We know not the blessings, benefits, and privileges that accrue to poor souls through the mediator, advocate and intercessor, that stands in the gap, having closed up the breach, and filled the infinite distance, making us nigh by his precious blood that were so far off. This distance is called by the Saviour a great gulf fixed, an eternal chasm, but we have escaped it by the bridge of Zion.

I received your letter with tears of joy, and have of late found much meekness and softness of spirit, and a heart to bless and thank my God that I have not laboured in vain, but have many in gospel-fellowship, whose names are in the Lamb's book of life, and whose souls are in the covenant of grace, and this number still increases.

The life of faith, my dear little one, is greatly kept up by observing the providential dealings of God passing before us, making all hills of difficulty that appear insurmountable, low; exalting, agreeable to his promise, every valley, even the valley of the shadow of death, and turning it into the morning with our souls, making crooked things straight, that is, making all those things which appear quite against us, work for us, and for our good. The devil, ignorance, and unbelief make the crooks, and

God's mercy and wisdom make them straight. He makes rough places smooth; obstructions, difficulties, and afflictions make the path rough, but his visits, and the influences of forgiving love sweetening our spirits, and sanctifying our afflictions, makes them smooth by making them bearable. Many little kind providences does he turn up in our favour, which faith greedily catches at; many impediments does he remove; many openings in our favour, and ways of escape in trouble, does he work out for us in the course of our pilgrimage. These things employ the mind, endear the Creator to us, and exercise our faith by the way.

Moreover, the new man is kept alive by various ways; sometimes it is done by the word preached, the sound of Christ's sweet voice, and salutations in the word, sounding with joy to the ears, makes the new man within leap for joy. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exaled," Ps. lxxxix. 15, 16. Again, the new man is oft revived by the word and Spirit, by which past experiences are brought to our minds; former deliverances which have been doubted of, confirmed; Christ afresh exhibited to faith; doctrines already received presented to view with more evidence;

and some things never known before, brought forth: thus, the scribe instructed unto the kingdom of God, brings forth things out of his treasure, new and old. In this way, the Spirit says Christ, shall take of the things that are mine, and shall shew them unto you; which encourages faith, excites gratitude, and under the influence of the Spirit draws forth love, joy, and praise, by which Christ is glorified —the Spirit shall glorify me.

One thing more I will observe to my friend, which she will do well to attend to, and that is, the effects of God's favour with which we are encompassed, and the different pieces of armour with which we are equipt: "For thou, Lord, wilt bless the righteous, with favour wilt thou compass him, as with a shield," Psal. v. 12. If we look back, there is our former follies, the burden of them, and the severe chastisement that attended them; "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me," Lam. iii. 19, 20. Under the keenest temptations to sin, there is a thousand tokens for good, and the most noble ties of gratitude, from the considerations of a suffering Saviour, and the sweet experiencies of pardoning love; this will produce a filial, and child-like fear, "I will plant my fear in their heart, they shall not depart from me."

The blessing of God is life, on mount Zion, God commanded the blessing, even life for evermore, Psal. cxxxiii. 3. This blessing Satan calls a hedge, "Hast thou not made an hedge about him, and blessed the work of his hands?" Job, i. 10; and where there is life, the sting of sin, and rebukes of conscience pierce deep. "I will hedge up her way with thorns that she shall not find her paths." "Whoso breaketh an hedge, a serpent shall bite him," Eccles. x. 8; the old serpent will reproach him, and guilt is called the sting of death. A tender heart, which is the effect of life; "Because," says God to young king Josiah, "thy heart was tender, and thou hast rent thy clothes, and wept before me, thine eyes shall not see the evil, but thou shalt be gathered into thy grave in peace." He is one of the righteous Isaiah alludes to, who was taken from the evil to come, and Hezekiah another. Had much more to say but time fails; hope ever to follow thee with my poor prayers, and conclude

Ever your's in Christ,

W. H. S. S.

LETTER XXIV.

TO THE SAME.

I RECEIVED a letter from my dear friend in the Lord, informing me what I have fully believed; for from the first account of the illness, if I am not much disappointed, I felt in myself he would never rise again. I heard last Saturday night from ———, that my dearest of all friends was better; I replied immediately that he would relapse again. It is true, place your heart on what you may in this world, all fleeting, unsubstantial, disappointing, distressing, and delusive; nothing short of the son of God, and faith in him, will ever stay the mind or fix the heart. Try till doomsday, and you shall set to your seal that God is true, and that the above is true.

But then I ask you in the name of God to tell me, What are we? heirs of wrath, and cursed children, and yet we are in the light and life of God, in hope, in faith, in expectation, and in looking for the great reward of inheritance, which was what we were born for, appointed to, and intended to the endless enjoyment of. Therefore are by God himself strictly charged, "Not to be sorry as them

that have no hope, for them that sleep in Jesu will God bring with him." It is true they ar gone, but not for good and all; we shall se them again, and enjoy their company for eve and ever. "This is the will of him that sen me, that of all that he hath given me, I shoul lose nothing, but should raise it up at the las day."

This is the unalterable and eternal will, God will of purpose, and of promise, and must an shall be punctually fulfilled, even to the hai of our head, all of which are numbered, an not one of which shall ever perish, but b raised up, renewed, refined, restored, adornec and glorified, and shall outshine the sun in a its splendour, lustre, glory, light, and heat, ar that to all eternity. "He that hath ears t hear, let him hear."

My dear young friend, my companion i travail, my sister in Christ Jesus, as I hav even told you, so I now tell you again, that i you have any reverence of, or respect to God if any love to your own immortal soul, if an regard to me, to my ministry, to my advic seek without ceasing, without intermission, th face, the fulness, and the reconciling counte nance of the Son of God. No damp, no death no disappointment there; but seek it in th flesh, and no cross can be expected, no sou shall ever be reaped but corruption.

I do most earnestly long to see my dear friend in travail; do send me word from day to day how he does; who knows but God may permit me to see him once more in the flesh. God bless thee.

Ever thine in Christ Jesus,
W. HUNTINGTON.

LETTER XXV.

TO THE SAME.

Beloved of the Lord, and dearly beloved of me, and may a full reward be given thee of the Lord God of Israel, under whose wings faith leads us to trust. I thank you for yours, but am sorry to hear that——— remains so ill; I have this morning made mention of him in my poor petitions. I know there is nothing too hard for God, there is nothing impossible to omnipotence; he brings low, and he lifts up, he wounds and his hands make whole; and happy, thrice happy the soul, who puts his trust and hangs his hopes on a covenant God in Christ Jesus; and who by faith retreats, by choice resorts, and pays his tributes, pleads his suits, reveals his wants, and makes his constant visits there.

The prayers of the upright are his delight, and thanksgivings in faith and hope please him better than a bullock with horns and hoofs. The poor in soul find this, and the heart lives that seeks God. Here we are one, we are agreed, and in access to God by one Spirit we are united, and this tie is from above; this cord will never be broken, nor the stake be removed to which this cord is fastened, for it binds the soul, the affections which is the throne and seat of the soul, up with the Lord God in the bundle of life, or in the bond of the covenant, which covenant is of life and peace.

The world, the flesh, and the devil are against thee; these three agree in one. But the daughter of Zion hath despised them, the daughter of Jerusalem has shaken her head at them; there is no enchantment against my friend, no divination against the virgin of Israel. She is encompassed with favour as with a shield, the breastplate of faith, of love, and of righteousness. Filial fear, an army of terrors, wrath, chains, arrows, spears, the gates of death, and pains of hell behind, tenderness in the conscience, meekness in the mind, and humility in the heart, beside the noble ties, the divine restraints, and spiritual obligations to love, to gratitude, to thankfulness, and to the most grateful returns, which are stronger than a thousand warnings, and cautions, backed with

the most alarming fears, or terrific apprehensions of endless misery: these I often feel when trials press me the closest, and satan lays the hardest at me. Tender my kind respects and best wishes to ——, and accept the same from

Your's to serve,

W. H. S.S.

LETTER XXVI.

TO THE SAME.

Beloved in the Lord,

YOUR epistle came to hand, and by the contents of it I perceive thou art still alive, and will live for evermore, not the furnace, nor the path of tribulation will ever hurt the new man, it will purge the dross and tin, but not consume the gold. Faith, Hope, and love, will never be destroyed or lost, but will increase in strength, in worth, in boldness, and in exercise, as troubles come on, and lay long. And if faith cannot hold fast she will wait till the Spirit gives her more strength, and her darling object returns and smiles again.

Faith can reason, "If he meant to destroy us, he would not have shewed us such things as these;" she can cry, Lord save, or I perish;

she can sigh, "Because of the deep sighing
the poor, now will I arise, saith the Lord, a
set him in safety from him that puffeth at hi
She can beg, "He lifteth up the beggar fro
the dunghill; and if the cloud be so thick, a
the heavens so dark that she cannot ventu
out, she will bear up and watch, wait, and e
pect within.

Two things are sure to move her, overwhelm
ing distress within, and the heat of the s
without; overwhelming distress, "Though
slay me, yet will I trust in him, but I w
maintain my own ways before him. He al
shall be my salvation; for an hypocrite sh
not come before him," Job xiii. 15, 16; and t
sun shining from without, "Come my belove
let us go forth into the fields; let us lodge
the villages. Let us see if the vines flouris
and whether the pomegranates bud forth: the
will I give thee my loves," Song vii. 11, 1
Expect him to appear at different times,
different covenant characters; he is a proph
and has the tongue of the learned, to speak
word in due season to them that are weary.

How many strengthening and supporti
words did he speak to his disciples, before
sent the comforter; and when the poor m
came to him about his daughter at the point
death, and while the Lord lingered, came
woman, saying, "Thy daughter is dead, w

troublest thou the master any further? who answered, Fear not, only believe, and she shall be made whole." As the omniscient sovereign, he says, "All the churches shall know that I search the veins and hearts," Rev. ii. 23; there is terrible majesty in this. But as our advocate he silences all our accusers, and keeps them at times still, but we always want him to appear as our spiritual bridegroom, for as such there is freedom, union, fellowship, familiarity, and sweet comfort. Aye, but it must not be always so done in our country.

A good hope is worth a million worlds, a good hope cannot be lost, a good hope is the gift of God; "We are saved by hope:" and God's mystery among the Gentiles, is Christ in them the hope of glory.

Ever your's in the Lord Jesus,

W. HUNTINGTON, S. S.

LETTER XXVII.

TO THE SAME.

Dear Friend,

I LONG much to know how it is with you, and how all our friends are at B. I wrote to your father yesterday, wishing much to know how he and the family are. With respect to

myself, I have been very much favoured in the pulpit; nor have I had one real barren time since my return; and blessed, for ever blessed be his holy name, he still indulges me with slighting this vain world, and in keeping me tired of it, and sick of it; with an unabated love to secret retirement, to being alone, and to continue seeking his most blessed reconciled countenance in the face of Jesus Christ; the shining of which into the poor sinner's heart, comes the nearest of all indulgencies to the glorious realities of heaven. "Blessed are the pure in heart, for they shall see God."

O, Betsy, faint not, abate not. God's back parts appear daily before us in his providence; "I will make all my goodness pass before thee," this engages the eye; "and I will proclaim the name of the Lord before thee," this appears to draw the heart after him: for every time he appears gracious, in reviving faith, hope, love, or meekness, it is a fresh proclamation of this part of the name of the Lord God, gracious or loving. Every melting frame of soul, that produces sorrow after God, or self-abasing penitence for any thing amiss, it is a fresh application of the name of the Lord, merciful, or touched with a feeling of our troubles, and compassionate to relieve us in them. Every fresh enlargement proclaims his goodness, and every new discovery into his covenant grace, claims his abundance in truth; and every fresh

he does away our offences, and gives us a fresh sense of pity, of peace, of pardoning love, it is a fresh discovery of another branch of God's covenant name, forgiving iniquity, transgression, and sin, Exod. xxxiv. 6, 7.

My name, says God, is in my angel, or messenger of the covenant, "Obey his voice;" and it is wonderful how our dear Redeemer did manifest his name to the poor creatures who believed in him: Father I have declared thy name to the men which thou gavest me out of the world, and will declare it; that the word that thou hast given me may be in them, and I in them. I will declare it again and again, as he most certainly does every day of our lives. This my dear friend is that religion which mars the works of the devil, fixes the heart, adorns the soul, ennobles the mind, kills the world, and drives the hypocrite mad. This is Christ's ancient promise, "I will declare thy name unto my brethren: in the midst of the church will I sing praises unto thee," Psa. xxii. 22; as he did just before he went out to suffer: "They sung an hymn, and went out," Mark xiv. 26.

Oh! the astonishing condescension; he is not ashamed to be called our God, nor ashamed to call us brethren. This evangelical labour the devil cannot endure, and this I well know by his laying so hard, and venting his rage so

often against me; and he often so far prevai as to throw all into confusion and disorde every thing seems off the hooks, and out joint. But when I can get for a whole day in the cabin, and the good Lord is pleased meeken and soften my heart, I labour hard bring all the work into order again; and whe this is done, how bold do I find myself in th work.

O my dear friend, be diligent, beware of cold, a dead, a sleepy, a lifeless profession; a inactive faith, a hopeless hope, and a careles care, is a frame unfit for both worlds.

Ever your's,

W. H. S. S.

LETTER XXVIII.

TO MR. T.

My dearly beloved and kind Friend,

HAVING in humble prayer begged of God my Saviour to be favourable and gracious to you, and that he would guide my hand and pen to send a few lines to you; I hope you will take the comfort and encouragement, which the word of God holds forth to poor sensible sinners, who feel the need of the atoning blood of Christ: "The blood of Christ cleanseth us

from all sin." Moses the murderer, Paul the persecutor and blasphemer of Christ, and the murderer of the children of God, are living witnesses that Christ saves to the uttermost all that come to God by him.

Give no place to the devil; he is, and always was, the father of lies; but the word of Christ stands faster than heaven and earth, for both these, saith the Lord, shall pass away, but my word shall not pass away. And he declares, that whosoever cometh unto him, that he will in no wise cast them out. All that the devil wants, is to get us to dishonour God by our unbelief, and by making us believe that God will not be faithful and true to his word; when Jesus himself declares, that he is not sent to call self-righteous souls, but he calls sinners to repentance; and that the whole need not the physician, but them that are sick; and that he fills the hungry soul with good things, but he sends the rich empty away. Yea more, he declares that they shall come to eat at his sacrifice that were ready to perish, Isa. xxvii. 13. And what can the Almighty say more, to encourage perishing souls to look to the blood and righteousness of his dear Son? I shall by God's leave, follow this with my constant prayers. Kind love to E——.

Ever your's,

W. H. S. S.

LETTER XXIX.

TO THE SAME.

Dear Sir,

Some few days ago I sent a few lines to yo to give you a hearty welcome to my hou that you would abide a month with me, stay till harvest; and you can have my stu and books to yourself, while I am in town. I asked Mr. B. last night if you had receiv that letter which I speak of, he told me y read one to him that I sent some time ago, b which I suspect that you have not received it and this is the reason of my sending again, t inform you that I shall be glad to see you, an that you will ever be welcome to me, and t any thing that my house affords, and I thin you will be much more comfortable.

I believe that my good God will never l his unworthy servant want, as I have had, long experience, and innumerable proofs, of his faithfulness to the poor crawling caterpillar worms, who put their trust in him, and em brace the rock for want of a shelter. I sha expect to see you on Saturday next, witho fail. Your's most affectionately,

DR. SACK.

FINIS.

Paris, Printer, Took's Court, Chancery Lane, London.

GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART IV.

---

re shall be as the shaking of an olive tree, and as the gleaning
ipes when the vintage is done. Isa. xxiv. 13.

new wine is found in the cluster, and one saith, Destroy it not
a blessing is in it. Isa. lxv. 8.

LONDON:

UBLISHED BY E. HUNTINGTON, 55, HIGH STREET,
BLOOMSBURY.

1813.

CHRISTIAN READER,

I have now laying before me, the first sheet of a Sermon preached by the Author of these Letters, at the City Chapel, Grub Street, in the year one thousand eight hundred and eleven, and which will make its appearance as early as this pamphlet. It was consigned to me, by a friend whom I much respect, for the purpose of being comprised in this work, but as it would break in upon my original plan, I judged it more meet to publish it by itself. The passage of holy writ discoursed on is, "But ye shall be named the priests of the Lord, men shall call you the ministers of our God," Isaiah lxi. 6. And I have been incited by him under whose power, and influence, and controul, I desire at all times to act, to entitle it, "The Glorious Ministration of the Spirit of God;" for unless we acknowledge God in all the dispensations of his mercy and goodness towards us, how can we expect future deliverances in times of trouble and necessity? seeing the scripture command is, "In all thy ways acknowledge him, and he shall direct thy paths," Prov. iii. 6.

In the following part, which will be the fifth of this work, I shall be able to give you

two letters, written in an early stage of my Father's ministerial labours; and in them is discoverable much of gospel simplicity, like No. 1. and 2. of the second part, which were written about the same period, and are the earliest of his written documents, which I have ever had the pleasure of seeing. That you may reap instruction, establishment, and comfort from these publications of his, is the warm desire of,

E. HUNTINGTON.

High Street,
Sept. 30, 1813.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

LETTERS

LETTER I.

TO MRS B.

ε troubler of Israel is come once more
ır else to converse with, his sister Mary,
her and her household, an happy new
d that in the best sense. A new year
gin, in the best sense, when old things
ed away, and when all things become
ıd this is done when we get from the
the old covenant, into the blessing of
Christ Jesus, which is promised to all
sinners in the new covenant of grace.
: put off concerning the former conver-
ıe old man, though he is sure to come
gain; this makes putting off the old
· denying self, which is one and the
ing, a work to be done daily. How-
: get rid of our old righteousness, old
: worship, old doctrines and command-

ments of men, and of our false hopes, and wrong notions of God, and of our old companions also.

As soon as the good Spirit of God begins to awaken, alarm, and to convince us of sin and of unbelief, then the old things one after another begin to vanish; as God says unto Israel as soon as the passover was instituted, and God had begun to deliver his people. "This month shall be unto you the beginning of months: it shall be the first month of the year to you," Exod xii. 2. And when our deliverance is completed, then comes our new birthday; then he saith, "Deliver him from going down to the pit, I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth," Job, xxxiii. 24, 25. This, sister Mary, begins the new birthday, the new time, new month, and the new year, and in this sense I sincerely wish you and your's a happy new year.

Nor is it too late to wish you a merry Christmas, for that day is kept in the commemoration of the Saviour's first birth upon earth, but he hath been born a thousand times since that; "I travail again in birth," says Paul, "till Christ be formed in you;" and when he is formed there, he will grow up within us, till he becomes Christ in us the hope of glory, and after this he dwells in the heart by faith:

and when perfect love comes, and casts out fear and torment, then Christ, his word, and spirit, have got full possession; and what says the Lord to this? Hear it from an answer that he gave to some of his troublers: "Thy mother and thy brethren desire to speak with thee," say they. "But he answered, Who is my mother? and who are my brethren? For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," Matt. xii. 48—50.

In this sense I wish thee a merry Christmas, and a happy new year; and after this we shall see many new things, have many new visits, some new comforts, and these will be the forerunners of many new trials, new troubles, new plagues, and new temptations: but all shall work together to bring us to the new heaven, and to the new earth, which is promised to all new creatures in Christ Jesus our Lord.

Come, my dear sister in Christ Jesus, be of good comfort, for he certainly calleth to thee; and take notice who his kind invitations, and affectionate calls are to, to the hungry soul; "And they shall come that are ready to perish." To those that labour under fear, bondage and sin; "Come unto me all ye that labour, and are heavy laden." To the thirsty; "If any man thirst, let him come unto me and drink:" "Come eat of my bread, and drink of the wine

hat I have mingled" And in the last place, f any be made willing in the day of God's power; "Whosoever will, let him take of the water of life freely:" and be sure of this, that every word of the Lord is spoken in truth and uprightness; his calls are true, sincere and affectionate, nor shall a jot or tittle of his word ever fail, or pass away unaccomplished or unfulfilled.

The soul to whom the Lord gives an appetite is as sure of the feast as of the hunger given or of the invitation proclaimed. Here is no room for the devil, unbelief, doubts and fears to work, if we do but feel our need, and seek relief in God's own appointed way, that is, in and through Christ Jesus; who is the only way to the Father, and the object set before us, and in whom all fulness of grace dwells. And forget not, my dear sister, that God regards the intense desires of the soul as real prayers, and has made many promises for the comfort and encouragement of such of his poor weak family, who cannot address him as they would; such as these, "The Spirit helpeth our infirmities, and maketh intercession for us with groanings that cannot be uttered." "Because of the deep sighing of the needy, now will I arise, saith the Lord." "I will satiate the weary, and replenish every sorrowful soul." "And shall not God avenge his own elect

which cry day and night unto him?" "The desire of the righteous shall be granted." I have heard the groanings of the prisoners, and will deliver them that are appointed to die.

He often stands behind the wall, and shews himself through the lattice, in our distress, and now and then gives us a ray of light, a drop of comfort, a feeling sense of his power nearer than usual, to enlarge the heart, to raise hope, to increase our expectations, to set an edge to our appetite, and to expect no less than his real manifestation to our souls; and then off he goes, and takes all the bag of money with him, and we seem further from the mark than ever. Then jealousy burns, anger rages, disappointment cuts, the devil comes, sin revives, unbelief prevails, and all confidence is cast away; and the language of the devil and unbelief is, let him go if he will. I would to God I could rest satisfied without him: but this ends in grief, sorrow, honest confession, double love, and treble desires; cursing self, and crying for mercy.

O that I could lay passive, watch his hand, and wait his time, but I always was a devil, there never was one of such a disposition, such a fool, such a perverse, headstrong, obstinate ass as I am, saith the poor soul; and now perhaps he has taken me at my word, and is gone for ever, and out of my own mouth will he

judge me at the great day. No, no, Mary, none of this cometh from him that calleth us. I should not have troubled you with this, but knowing the bad weather, and fearing poor brother Jenkins could not attend you often, I have thus far presumed. Tender my kind love to all, and I assure you that B. hath a share in every private prayer of,

Thy poor unworthy friend,
and servant in Christ Jesus,
W. H. S. S.

LETTER II.

TO THE SAME.

Church Street, Paddington.

Sister Mary, the Elect Lady, or rather the mourning Dove in the cleft of the Rock.

SINCE my departure from B. I have had many thoughts of, and put up many prayers for you, and your friendly family; and have felt a desire to send thee a few lines, being mindful of thy tears, and of thy soul trouble, which makes thee a woman of a sorrowful spirit. I could wish my God to bless these few scraps, and attend them with a little of the new wine of the kingdom, for thy stomach's sake, and thine often infirmities.

The plague of the heart, and the confusion of the head, fits of unbelief, love-sickness, disorders of jealousy, the leprosy, together with the aptness of breeding souls, and of the daughters of Zion especially when in a state of pregnancy, to long for one delicate morsel or other, that is either sweet, savory, or tart; such as a slice from the fatted calf; a little bit of lamb roasted in the fire, without bitter herbs; a little honey from the rock, and honeycomb which is sweet to the soul; an olive berry from the uppermost bough; the first ripe cluster, with a blessing in it; the mandrakes which give a good smell; a little sincere milk from the red heifer; a grain of the oil of joy, and a cruse of water from the well of Bethlehem; a little pot of hidden manna; a little savoury meat; a small cake cooked under the juniper tree; a bit of broiled fish, from the sea of Tiberias; a slice of unleavened bread; a word of grace, seasoned with salt; a dry morsel where love is; spiced wine of the juice of pomegranates; balm of Gilead; nuts, almonds, and the first ripe figs.

Many such sweet scraps of picking meat, do poor souls fancy, and long after, when in a state of pregnancy; and especially if they have a hard and long labour in casting out their sorrows, fear, and torment. In such cases it is impossible to deliver them, without giving them

their fill of the sweet morsel longed for, which in the general is a cup of dying love. And if they have this, they are sure to mark the new born babe with it, and when it grows up, every body may see it, "Come not near any man upon whom is the mark," Ezek. ix. 6. His love is better than wine, Mary, it goes down so sweetly, that it causes the lips of those that are asleep to speak, Song, vii. 9. And we know that those poor souls who breed badly, are often sick and squeamish, insomuch that the morsel they swallowed down, they often vomit up again, Prov. xxiii. 8.

There is no such thing as getting these ladies out of the straw, without large draughts of new wine; "Eat, O friends, drink, yea drink abundantly, O beloved:" if thou art reconciled to me, if thou lovest me, then, "Eat, O friends;" I love them that love me, then, "drink abundantly O beloved." Aye, that will do, this is charming fare, and here is a kind invitation, and a hearty welcome; now will I drink, and forget my poverty, and remember my misery no more. Go thy way, Mary, eat thy bread with joy, and drink thy wine with a merry heart, for thou art humbled, and God now accepteth thy works. Plenty of caudle goes about at the time of Zion's groanings, he opens the banquetting house, and his banner over us is love. Wisdom kills her beasts, slays

d makes ready, mingles her wine, sends forth r maidens, and bids her guests. "Come, t of my bread, and drink of the wine that I ve mingled. Forsake the foolish and live; d go in the way of understanding." Prov. ix. —6.

Fear not, Mary, Moses will accuse, perplex, nify, and belabour thee, till thy soul is sick his embraces, for it only genders to bondage, d brings forth fruit unto death. But when ou art divorced from him, Jesus will marry e widow, and raise up the name of the dead; en thy Maker shall be thine husband, and ou shalt forget the shame of thy youth. My nd respects to the good man of the house, d the rest of the family.

God bless you,

W. HUNTINGTON.

LETTER III.

TO MISS B.

Beloved in Christ Jesus,

Grace, mercy, and peace be with thee hrough the knowledge of him. I am at all imes glad to receive a line from thee, and long o see you in the enjoyment of the dying love

of the Son of God, which at once will crucify thee to this world, and this world to thee; but it is not an easy matter to get a line from my friend.

There are some ingredients in God's stores, which will make the most reserved to break silence, yea, even the dumb to speak; "I kept silence even from good, and my sorrow was stirred: my heart was hot within me, while I was musing the fire burned, Then spake I with my tongue," Psal. xxxix. 23. The fire of wrath heated his heart, and stirred his sorrows, and then he opens. The fire of jealousy likewise will break through all barriers; "Jealousy is the rage of a man," it must have vent. "Set me as a seal upon thine arm; for love is strong as death, jealousy is as cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame," Song, viii. 6. The fire of love will make the heart overflow with joy, and joy must have vent, either by leaping, speaking, or singing; if these hold their tongue, the stones would immediately cry out.

The heart of the wise is a well-spring of life, and men of understanding will draw it out; and I did intend to try this experiment when I was last with you, but somehow neglected it, for I wanted much to know whereabout you were, how far from Sinai, and what

ws, prospects, and glimpses of Zion; you y feel the climate, the soft south wind, the ling brezes, and the dissolving rays. Long ore you come to the walls of the city, the rt opens to the king, and to the citizens, l feels power and sweet inducements to love d obedience, even from distant views. "They ll return and come to Zion with songs, and erlasting joy upon their head; they shall ob- n joy and gladness, and sorrow and sighing all flee away;" and this likewise intimated, at power from the celestial city meets us ven on the road to it.

God sends us help from the sanctuary, and rengthens us out of Zion; and this always nimates, and emulates us, and causes us to end our pace. Blessed are the people in hose hearts are the ways of Zion, that is, hose heart loves the ways and worship of the hurch, who passing through the valley of aca make it a well, the rain filleth the pools. hey go from strength to strength till each of hem appeareth in Zion before God. The Spirit f God refresheth them with showers of grace, his rain fills the pools, the hearts of the saints; hey converse together, and like Apollos, water nd refresh the bowels of each other; then they ike heart, and fresh courage to press on, and is is going from strength to strength, and when

this power is restrained, or witheld, then they halt; and if they fret then they stumble upon the dark mountains; and if they rebel then Moses coops them up, "I am shut up, I cannot come forth; bring my soul out of prison that I may praise thy name."

I have often observed, that when I have been shut up, and kept fasting for several days together, I have lost nothing in a long run. If my soul exercise has been violent, my succeeding joys have been superabundant. If the conflict has been long and lingering, just so has been my future enlargement, long also. If my soul has sunk into dismal gloom and horrors, when I have got my wings again I have soared the higher. If my soul has been remarkably dry, dead, lean, and barren, I have also found a feast of the fattest things afterward, that has made my soul lively, active, and flourishing.

Trials, Mary, are chiefly intended to give us a keen appetite, to stir us up that we may not settle on our lees, and to empty us of self, that we may not confide in the flesh. It is intended also to nip, and curb our budding corruptions, and unruly passions; and you will always find, if you observe, that after a sharp trial, when the compassion of our God moves our bowels toward him, when meekness and contrition operate, how dead the old man with all his member appears to be, how submissive, re-

ned, humble, lowly, patient, and quiet the nd is; and at such times not easily roused, r stirred up. These are called the peaceable its of righteousness, produced in those exer- ed with chastening, or other afflictions.

Stand fast and cleave close, and let nothing der heaven ever stop the mouth of prayer, r all covenant mercies. he will be enquired ; omit this and you go back, as sure as you e alive: it is prayer that keeps the ground ainst sin and satan.

God bless thee,

W. H. S. S.

LETTER IV.

TO THE REV. J. J.

Dear Brother in Christ Jesus,

I know not whether any of the plants of ghteousness at L. were watered by me or no, what refreshings were poured forth on the ord's husbandry during my stay among you; this I know, I returned home with a dry ul, and an empty cruse, and having five times ming to preach, and it being to be done on the old stable ground upon which I have oured upwards of twenty years; and know-

righteous shine forth as the sun in th
their Father's kingdom, for ever and

And now what shall I say more,
the mouth of the few saints at Pro
Yes, I am, and they acknowledge t
sister at L. well then in the name of
we send our salutations to the dove t
in the cliff. May I boast; shall I sa
the friends salute you, chiefly them c
household, with Erastus the chamber
Quartus a brother? No, but this I ca
of the king's household saluteth y
most certainly am a father to his
clerk of the kitchen; so that my
manifest in one part of the palace
Moreover, the ——— of his Maj
guards is also my son, so that my
manifest in the king's stables also;
not promised that, "Upon servants
maids will I pour out my spirit?" J
It is, and, "Unto the poor the
preached." I have so many brethre
sort I cannot reckon them up; and a
of poor is coveted by none, I shall
scribe myself one of that number,
grace, mercy, and peace to you, an
saints at L.

W

LETTER V.

TO THE SAME.

I RECEIVED the letter of my nearest and dearest friend and best companion, and I think the time of our departure draws nigh; all the winters that I have ever seen, have never tried my lungs and breath like this. Last winter gave the bellows their death wound, which never recovered in the hottest day last summer; and I am more gone and enfeebled in two months, than before in ten years; and it is a little satisfaction that our dismission seems so near together. Close confined in town, the same at home, dismal weather, much speaking, and want of bodily exercise, renders me almost incapable of walking alone; and my soul is weary because of murderers: nor do I think that death itself would be half so bad, as the continual conquest, boasts, and triumph of them, who know and acknowledge no god but themselves.

But we must be still, and expect the worst, the worst that can be imagined if we fall into the hands of men; but I firmly believe our time is short, and when we awake again, we shall see them in full possession of all the ven-

geance that our souls now wish for; for God will destroy them that destroy the earth. Commotions, wars and rumours of wars, must come to pass, but, "In your patience possess ye your souls;" for what is all these, and the worst of these, when compared to the never-dying worm, the smoke and flames of Tophet, and the unabating and unremitted wrath of incensed Justice?

I have found my turbulent spirit too refractory, but the whore is now in the threatened bed of languishing, and all the kings that have committed adultery with her are in great tribulation; and God is killing her children with death, or giving her blood to drink, for she is worthy. Never was there such a slaughter made on the body of the beast, since he has worn his seven heads and ten horns; and it appears to me that none are, or shall be permitted to ward off the blows; "He shall come to his end and none shall help him." All that we can see is, that he is swimming in blood, but Daniel looked further, he saw till the beast was taken, his body destroyed, and given to the burning flame.

The Roman Empire is the beast, and the famous city is the whore; and whether this is to terminate in the conquest of the outer court, I know not, but I think the beast has sixty

one years yet to reign, and that the slaughter of the witnesses will commence in eighteen hundred and sixty-two.

W. HUNTINGTON.

LETTER VI.

TO THE SAME.

To my Joy and Crown.

As I have received no answer to my last, I take it for granted my kind friend is ill, and Mr. B. wrote me instead. The contents of his letter were heavy tiding; "The harvest is great, but the labourers are few;" too few to be diminished; nevertheless, God can send a succession. Your last epistles have caused some joy, and some grief, some thanksgiving, and some earnest petitions. I see thy last stages are crowned with loving kindness and tender mercies, this is what I long believed and expected, this rejoiced my heart, and furnished thank-offerings to my God.

But the thoughts of losing my suckling, which I have been so long suppleing and swaddling, this drove me to prayer. On Saturday morning I gave myself to this work, and yesterday morning at the chapel I found much

access, freedom, and energy, and was permitted to plead with uncommon boldness, and with a degree of confidence and assurance, that this sickness would not be unto death. And if all things are possible to be done to them that believe, I am fully persuaded that I have prevailed in this thing. When I had concluded my first prayer, I asked the Lord to convince me by the first passage that I should turn up in the book of Psalms, whether he would grant my request or not, begging he would not be displeased at this; and the first passage was this following; "Ye that fear the Lord praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised, nor abhorred the afflictions of the afflicted: neither hath he hid his face from him, but when he cried unto him he heard," Ps. xxii. 23, 24.

This work was carried on yesterday morning between the hours of five and two, and this I wish to know, whether any change took place about that time, for I have some hope that when faith sprung up in me, that healing appeared in him: for the question from the father to the servant was, What time did my son begin to amend: "and they said unto him, Yesterday at the eleventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy

son liveth; and himself believed and all his house," John, iv. 52. Send me a few lines by return of post, and a true account in answer to these enquiries, and you will oblige,

Your most affectionate friend,
and brother in Christ,
W. HUNTINGTON.

LETTER VII.

TO MR. M.

To my beloved Brother in the Lord greeting,

YOUR's came to hand, and I thanked God for it, as I am always glad to hear how the poor family of the Lord do. For my part I am but poorly with a cold, and the rheumatism in my head, which for some time has tried me not a little. A cough and shortness of breath, has rendered my cabin almost unbearable; these things often make drill, field-days, reviews, the camp, and the field of action, irksome; and make me cringe, and think of winter quarters, dismission from service, the king's letter, or an honourable pension. But instead of this, I am obliged to keep on, although I confess my heart at times sinks upon a Sunday morning, as soon as the drum beats, at the thoughts of mounting guard, or doing duty at the palace.

However, the captain of our salvation is always better to us, than all our fears, and brings me sometimes through with such a high hand, as to make me a wonder to myself, though at the same time I have thought, that I have scarcely strength to sit up, even on the baggage waggon. At this momentary, timely, much needed, but undeserved and unexpected aid, and assistance, I have much wondered, and have gone on as if in the first campaign; but no sooner is it over, than I dream of the surgery, or the hospital, and if I do in any measure survive this, still nothing suits me, or charms me more, than the pleasing sound of 'Go to bed Tom.'

When I obtain this, I am often interrupted with dreams, or visions of a rout, a halt, a march, or a call to arms. Sometimes I fancy I am pursued, or my road so slippery I cannot stand; at other times I am called to action, without, either arms or ammunition. Sometimes I fancy my station on the forlorn hope, the worst station of all the besiegers; at other times I am giving the word of command, but, alas! I am dumb; and when I order others to march, I myself wish to retreat.

Lately I have been erecting the king's standard, I have been waving the banner, and beating up like one on a recruiting party, delivering the king's speech, promising new clothes, a

arge bounty, present pay, good quarters, invaluable and invincible accoutrements, certain victory, infinite spoils, and eternal honours; at the same time my wicked heart rebelling, and giving the lie to every word my mouth has uttered. And I often find at this work that I vainly suppose not a few recruits have volunteered their services, and have seemed to join the young troops, but soon after, when I expect them at roll-call, one half are missing; some complaining of too much drill, others of the difficulty of learning the manual exercise; and often in the recruiting business I have exceeded, I mean, in spending more than the king's allowance, or I have feigned the bounty when in truth the whole stock has been gone.

This has brought me in short in my account, and this puts me under stoppages, one halfpenny in two days, and hardly that; at this time, catering, or hunting for forage, and asking, or taking French leave in a furlough; and even this has often confined me in the guard house, and many heavy petitions have gone up before I could appear to enjoy the privilege of a prisoner on the parole of honour: and what do you think of such a soldier as me?

W. H. S. S.

LETTER VIII.

TO MR. M.

To my old companion in soul travail, and dearly beloved in the Lord, the Coalheaver sendeth greeting.

The gout in the body and that which is peculiar to the pocket, do operate different ways, and what is good for the former, is of little use to the latter. I have been free from this epidemical all this whole winter, though I do not believe that I have one near relation in the flesh, that is ever free from it, either in the winter or in the summer, it being a family disorder, constitutional, and hereditary; but your's lays in the vitals, mine in the extremities. However there is one sovereign remedy, which is irresistible, which neither cold nor heat, ague nor fever, cold damps nor drying winds, can ever withstand, and that is, faith in, and prayer to, the all-wise, divinely skilled, and omnipotent Saviour of helpless sinners. I have at times thought that if there is a worthless worm in the British isles, who can assert this with all confidence, the presumptuous rebel as I am often called, and the despicable, and as some call me the stinking Antinomian, can with all boldness affirm this.

o disorder or disease, no foe without nor within, no bodily or ghostly enemy, nor poreal or spiritual infirmity, could ever thstand, much less repel, the force of believ-g and persevering prayer, put up to the great ysician, or to the Father of all mercies in the eat physician's name. The more this holy ay to the throne is trod, the more smooth d easy it becomes; and the more faith is em-oyed in this way, the stronger and bolder she ows; and the more our poor petitions are peated, the greater are their returns. This the new navigation opened for the vessels of ercy, and where all wise merchants should ek their goodly pearls.

The worst diseases in this world are the le-sy, the plague of the heart, the dead palsy, l that of being born blind. The blood of nkling cures the first, sovereign grace the nd, the promise of life the third, and he sels us to buy eye-salve of him, to ex-he deadly and dismal gloom from the , and understanding. I wish you was as rom your gouty habit, as I am from mine, might congratulate you on your happy ry. However, the new man is incapable his train of diseases, and of the infections old man, which is the sole cause of them That which is born of the Spirit is spi-e know that divine light and life, faith

and hope, love and joy, peace and comfort are of God; nothing can be added to it, and nothing can be taken from it, and God doth this work that men should fear before him; and, "The fear of the Lord is his treasure," Isa. xxxii. 6.

But though these things are begun, they are not full, there is room for more love, more joy, more life and light, "That he might fill all things," Eph. iv. 10; that is, that every treasure of grace might be filled with glory, and this he promises to do: "I lead in the way of righteousness, in the midst of the paths of judgment. That I may cause those that love me, to inherit substance; and I will fill their treasures," Prov. viii. 19, 20. This will be the accomplishment of the good work begun, and this being set before us leaves room for appetite, for desires, longings, cravings; and which I believe will never cease, where the Holy Spirt once sends his divine influence through the soul, until we are filled with all the fulness of God. Many, many earnests, pledges, tokens foretastes, first-fruits, &c. are given by the way, to assure us of this all-satisfying banquet, after which we shall hunger no more, nor thirst any more. Adieu,

THE DOCTOR.

LETTER IX.

I do not suppose that my writing to——, is very acceptable, because unbelief will represent me no better than a liar, or a flatterer at best. David said in his haste, "All men are liars," Samuel, Nathan, Gad, Abiathar, all that told him he should be king, that God had given him the kingdom of eternal royalty, that he was an object of God's love and choice, a man after his own heart, that he was to be the father of the promised Messiah, and heir of God's eternal mercy, and that God had sworn by his holiness that he would never lie unto David; all these, unbelief called liars, and if —— classes me among this number, I shall not be ashamed of my company. The worst thing that —— can say of himself is, that he is shut up in unbelief, and in bondage under the law, I defy him to say any thing worse of himself than this; all his sins are nothing, when compared to unbelief; the former inflict the wound, but this opposes the only remedy.

When God pulls down Zion he appears in wrath, in judgment, and in terrible majesty, but it is charity that raises the edifice; "When

he builds up Zion, he appears in his glory," in his beauty, his love, his mercy, his pity, and in his compassion; he delighteth in these, and at these unbelief kicks, and to keep these from us, satan by unbelief works. Yea, says ——, and this was the test and touchstone of the Jews. he sent his angel before them in the desert, and with all his covenant names of mercy and pardon in him, and they believed not, and so failed of the promised rest. Then he brought them under another trial, telling them as before, "This is my beloved Son, hear ye him," and here they failed of the better rest; they believed not, and so made God a liar, and for their unbelief they were broken off; and left without God, and without hope in the world.

I have no doubt but some of these things work in ——'s mind, but he is not in their state, bad as his case may appear; their grand trial was upon this head, whether Christ was the true Messiah or no, on this their weal or woe depended, this with them was the turning point; "If you believe not that I am, you shall die in your sins." On Christ's side every predicted circumstance and character, the miracles he was to perform, and the doctrines he was to teach; he refers them to the scriptures, "Search the scriptures;" to his works, the works that I do bear witness of me; "Though ye believe not

me, believe the works," John, x. 38; his works were greater witnesses than the witness of John though his witness was true, and the Father bore witness of him also. But they denied his being the Messiah, they denied him as Christ come in the flesh, and that against the evidence of God, of scripture, and of every witness and evidence allowed to be valid in a court of law; and called him Beelzebub, and a deceiver, and rejected him as such, and do to this day, and are looking for another.

Now ——— stands not guilty here, he has no doubt but Christ is come in the flesh, and that Jesus of Nazareth, the son of Mary is he, nor is he looking for any other; this is already in his faith. Nor does he deny the fearful fall of man, nor give God the lie in his testimony of the deceitfulness of the human heart, calling himself righteous, and boasting of free will and human power, this is in his faith or heart already. Nor is he so ignorant of God's justice as to think Christ died in vain, and that man can be saved without satisfaction made to law and justice, by the satisfaction of a surety. He doubts not of himself being a lost sinner, nor does he doubt of Christ's ability to save to the uttermost all that come to God by him; all this ground is already gained, and we are left with all our doubts and fears hanging upon one single act of his sovereign will: "If thou wilt

thou canst make me clean," Matt. viii. 2. [illegible] says ——, If I could believe that he [illegible] I should rest contented. Thus there is [illegible] thing lacking in faith, on that side of the question, and one on his own, to know he [illegible] to be humbled to submit to be saved in [illegible] way, to be made willing by the power of [illegible] anger; to will is present with us, so that [illegible] Lord has no call to say, Wilt thou be [illegible] whole? nor, "Believest thou that I am able [illegible] do this?" The grand question is, Will he [illegible] in me to do? I am willing to submit to his [illegible] to his law, and to his sceptre, if he will [illegible] make bare his holy arm, and make me believe the report, so as to obey him, or to yield the obedience of faith.

The isles, convinced of sin, and of the sin of unbelief in particular, are to wait for his law; but while the vision tarries, the heart and flesh fail; "Hope deferred maketh the heart sick;" this is our present case and state, and unless faith come by hearing, and hearing by the word; or unless the word come with power, in the Holy Ghost, and with much assurance, I must faint, for of myself I cannot believe. Sure I am this is the strait gate; "I am in a strait," says Paul, "betwixt two;" the will, the understanding, and the earnest mind are got in, but the heart, conscience, and affections are left out: I am in a great strait, says such a soul, not knowing

hich to choose; unbelief says it is in vain to back, but terror and torment say, press on. e place is too strait for us, says the Gentiles Isaiah, make room for us that we may ell; nothing here will make room or enlarge t love, that is it, aye it is so, but will love er come to me? "Shall I cause to travail and t cause to bring forth?" shall I teach them t of my law, and chasten them and fill them ith fears and labour, and not lead them to hrist in whom my love is fixed on them? or, Shall I cause to bring forth," from a death of in, and insensibility, "and then shut the omb? saith thy God;" or withhold from hem my promised Spirit, grace, and power, hich is treasured up in my promise to Christ, d to his seed? I expect no better answer to his, than, "O thou man of God, do not lie unto thine handmaid," 2 Kings, iv. 16; however I o not write either to please the devil, or arnal reason. My kind love to all friends,

W. H. S. S.

LETTER X.

TO THE REV. J. J.

To my Dear Brother, my Son, and my faithful fellow-servant, and fellow-labourer.

I HAVE just been begging of God in behalf of my dear and tried friend, and I found much boldness, much freedom, and the full assurance of faith that would take no denial; for if ever God gave to man an honest heart in this world, or if any one man in all the world ever received the word in an honest and good heart, you did; and if love to the truth, and love to the saints, be an evident token of adoption, the badge of a real disciple, and a full proof of our passing from death unto life, I vow, I protest, I swear in the name of the living God, that these tokens, these badges, these infallible proofs, and these things that accompany salvation, have been for many years both upon me and thee.

I have prayed, I have wept, I have laboured, I have travailed for thee both in body and in mind; I have loved thee with an undissembled love, and God declares, "They shall not labour in vain, nor bring forth for trouble: for

hey are the seed of the blessed of the Lord, nd their offspring with them, Isa. lxv. 23. hou shalt never be damned, nor die in desair, if the word of God be true. I have with ie fullest assurance, with all boldness, and ith the energy of the Holy Ghost, told God l this, and pleaded it with him in prayer; and have a full persuasion that something of that ower which is upon me, will attend this.

I saw poor James B. last night, and I think I shall see him no more till this miserable life be at an end, but he seems meek, quiet, in peace, and with a good hope; and is such a skeleton as I never saw. He has ever been a poor afflicted creature, much bound in spirit, very dark, and little comforted. But God kept him diligent, tender hearted, truly honest, circumspect, and upright; and he is now going to reap the fruits of his honest and dilgent labours. God bless thee, my dearly beloved friend.

W. H. S. S.

LETTER XI.

TO MR. J. B.

WELL brother trade how goes business on, have you plenty of patients, are you at work night and day? if not I am; I mix many ingredients by night, and carry them forth by day. Broken bones and broken hearts, the leprosy, and the plague, often break out among us; inward fevers from the fiery law, that worketh wrath, and the influenza from the old man of sin, are too common at this season of the year.

Many groanings have I to attend, many pregnant women who look every hour, and whose reckoning, according to their account, has been out these three, some four, and some five years; these conclude they have passed the time, and shall always be big, bring forth wind, or die in labour. Many, many difficulties, singular cases, and strange influenza's, attend our profession; and in these I act as you do. In gouty complaints, I recommend flannel, the obedience of the Lamb, and patience; to dropsical, lethargy, and drowsy complaints, I prescribe bitter herbs, wormwood, gall, and aloes,

gether with a little nitre, or the fire of spi-
ual jealousy; the former promote appetite,
d the latter perspiration: for jealousy is the
ne to a careless saint, as the golden fly is to
luggish bullock, it will move him when a
re of an inch long will have no effect.

To bilious complaints, such as gripes in the
nscience, straitness in the bowels, or heavi-
ss in the heart, I administer or recommend
little of the new wine of the kingdom; this
for their stomach's sake, and their often in-
mities. But for those afflicted with the stone,
do not mean gall stones in the liver, gravel
ones in the kidneys, or chalk stones in the
ints, but flint stones, an adamant stone in
e heart; for this complaint I generally hold
rth the oil of joy, and the juice of the spiced
ine of the pomegranate, the former is of a
ftening, dissolving nature; and the latter is
ebriating and enlivening. In costive habits,
recommend hyssop, and saline draughts, hys-
p purges, and salt keeps matters open;
Have salt in yourselves, and be at peace one
ith another:" but for all inward bruises and
een wounds, I have recourse to the balm of
llead, and consult the great physician there,
is is a sure restorative.

To swelling humours, white swellings, boils,
ptures, and breakings out, figs for a plaster is

my choice remedy, I mean such figs as grow upon the good fig tree, the humbling graces of the Holy Spirit, as an effectual remedy for all swellings, and breakings out. For all running sores, such as run in the night and cease not, at which time the patient refuses to be comforted, I generally recommend a bandage, and order it to be put tight, and to swaddle the part affected with many folds. The best rollers or swaddling bands, are those called the cords, or bands of love; and I now have been in practise thirty years, and to my knowledge, I never observed this remedy to fail.

For all ricketty, hobbling, or halting complaints, or relaxation in the nerves or muscles, I prefer the girdle of truth; "Gird up the loins of your mind, be sober," &c; as for crutches, stilts, sticks, and all iron bows, and stays, I never recommend. Cold water for thirsty souls; good news from a far country, for melancholy complaints; bathing up to the ancles, knees, and loins in the water of life, for stiffness in the joints, I am very partial to. Sincere milk I recommend to young ones, whose teeth are too weak to mump a hard crust, or grind strong meat; strong drink I generally make use of to them that are ready to perish, and old wines on the lees to those of heavy hearts. Honey I generally give to lying-in women,

when their legal labour is over, and love has cast out fear; this so sweetens their spirits, as to make them forget their anguish for joy that the new man is brought forth. But in all dangerous symptoms, perilous cases, or those chronic disorders that have any desperate appearance, I generally apply the leaves of the tree of life; this is more sovereign in such cases than either the pope's extreme unction, wafers, or holy water; it revives the expiring, and gives life even to the dead.

Now though I know you do not make use of my medicines in your line of practise, yet I think you will acknowledge the salutary effects of many of these prescriptions. Brother trade, Doctor Sack's kind love to Doctor B. and wishes that your trade may decrease, and that mine may increase; so prays the gentleman of the faculty. Love to Mrs. B. excuse the ins and outs, spelling and enditing; the thoughts soon came, and were as soon down.

W. H. S. S.

LETTER XII.

TO MR. C.

Dear Friend,

I HAVE found in my mind some degree of reluctance in writing to you, as many who were formerly enemies, have in their distresses, fled to me, and afterwards have been no small plagues and scourges to me; and I have been the more backward, on account of the scuffle about ——— at P. for my enemies are very glad to see me take notice of any, who have in any sense lain under any scandal; nevertheless, if the work upon you be of God, I wish earnestly to see you through, and out of it.

To set our secret sins in the light of God's countenance, and quicken us to feel the guilt of them, and the bondage and wrath which the law reveals, and works in the convinced sinner, is God's work; and all that come to Christ for pardon, peace, and rest, must be taught of God out of the law; "Every one that hath heard, and learned of the Father, comes to Christ," and none else; hence the blessing, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of

r law; that thou mayest give him rest from
: days of adversity, until the pit be digged
the wicked," Psal. xciv. 12, 13. You will
ver come out, till you are humbled to accept
: punishment of your iniquity.

When we are brought to believe it is for our
od, and that in very faithfulness God afflicts
to fear carnal ease: to fear being given
to our own heart's lust; to fear our convic-
ns should go off, and not terminate in pardon,
ce, &c. and when they appear to abate, and
no deliverance wrought out for us, we find
eling after them, and a struggling to get
der the load again; to an hungry soul thus
ght, even these bitter things are sweet,
en compared to carnal security. These
ngs attending our convictions, will end in
mission to the will of God, and is no less
an accepting the punishment of our iniquity.
ou will never hasten this work, by any carnal
eans that you can devise; to persevere in
ayer, watching thereunto, reading and me-
itating, waiting and quietly hoping for the
alvation of the Lord, is what God requires of
ensible sinners, whom he is teaching his way.

Farewell.

W. HUNTINGTON, S. S.

LETTER XIII.

I RECEIVED your epistle, but am sorry yo should give yourself so much trouble, as I wa for nothing but strength, and more grace. W have no command over these gales; this win bloweth where it listeth, and we feel the powe thereof, but cannot tell whence it cometh no whither it goeth; so is every one that is born of the Spirit. This wind always blows at one point; there are no motions toward God, no desires after him, thoughts of him, love to him, nor longing after him, till this wind blows them thitherward; the north wind awakens the conscience, but it is the south wind that makes the spices flow out, so as for the beloved to come into his garden, and eat his pleasant fruits, or to be entertained with the lively exercise of his own grace.

The preparation of man's heart is of the Lord; where he gives an intense desire, he promises they that wait for him shall have the desire of their heart; if he creates an appetite, he will fill the hungry with good things. If he wounds a sinner he promises to heal him; if he brings him low, he will lift him up; if he labours and

is heavy laden, he promises that he shall find rest for his soul; and I know that he is a faithful, promise-keeping, and promise-fulfilling God, whose counsel shall stand fast, and whose pleasure shall be done. Patiently wait and quietly hope, for God declares, they shall not be ashamed that wait for him.

He will ere long say to the prisoner, Go forth into the glorious liberty of the children of God; and to them that sit in darkness, Shew yourselves; and then they are no longer hid, either from the church of God, or from the world; then he that stammered shall speak plainly, and say, "My father, my God, and the rock of my salvation," Psal. lxxxix. 26; without the misgiving checks of a purblind conscience, or the daring contradictions of an accusing devil; which together with unbelief and servile fear, are the causes of his stammering, and of his faltering in his speech. Excuse haste as I am a man in a world of business, and tender my kind love to all friends.

W. HUNTINGTON.

LETTER XIV.

TO MR. D.

My Dearly Beloved Brother in the Lord Jesus, Grace a peace be multiplied to thee, through our only Mediator.

My faith for thee, and my hope of t Lord's appearing for thee, was much encou aged by some few hints which dropped fro you yesterday. Heretofore I have sailed again wind and tide, nevertheless I could not give quite up, but was often led out with renewe fervour and earnestness. Finding you contin ally to get worse and worse, and always i forming me that no hope appeared, tried m sorely; but the constancy of your coming my mind in prayer, and the energy God oft gave me in the work, strengthened my fai as much as you staggered it: "If we belie not, yet he abideth faithful; he cannot de himself," 2 Tim. ii. 13; and is there any thi too hard for the Lord?

Yesterday after I left you I shut myself to search the scriptures, and to wait upon Lord for a message, and in reading the proph Isaiah, I found I had by no means exceed the command and authority given to a serva in the gospel, for I found much more enco

gagement, and a positive order written by the prophet, to go further than I have gone with you; therefore take encouragement and hope to the end: "The kingdom of heaven suffereth violence, and the violent take it by force;" satan would not lay so much about him, if the Holy Spirit did not molest him. God will avenge his own elect, who in soul cry day and night unto him.

Sure I am that thou wilt acknowledge me to the end, as you have already acknowledged me in part. And you well know that I have always insisted upon it, that all must experience the furnace of affliction; that the fire shall try every man's work of what sort it is; and that this day of trial shall declare it, and you can now set to your seal that this is true; and thus you acknowledge me in part, and when Christ shines upon your soul, you will acknowledge me to the end. I am fully persuaded that God is purging you, "From all your filthiness and from all your idols will I cleanse you;" and then a new heart and a new Spirit is to be given, that we may loath ourselves in our own sight for our iniquity.

Taking away our filthy garments, purging us from the spirit of this world, and bowing our stubborn and rebellious wills to gospel submission, is the hardest work; it is but for the sun

of righteousness to arise and shine, and all the rest is done; light and heat, righteousness and healing, or in other words understanding and love, pardon and justification, all attend the rays of the Lord's countenance at once. My poor dear Brother, Farewell, lay passive, submit to his will, and humble thyself under his hand, and he will exalt thee in due time, so I conclude,

Your's most affectionately in Christ Jesus,

W. H. S.S.

LETTER XV.

TO THE SAME.

To one of the ancient line in lineal descent, of the covenant line in genealogy, to whom the holy commandment came line upon line, and precept upon precept, line upon line, here a little and there a little for the believer, that the self-righteous might go and fall backward; in whose behalf judgment was laid to the line, and righteousness to the plummet, that the hail might sweep away the refuges of lies, and that Zion's foundations might appear plain, and her refuge be brought to light; which line in the apostolic commission is

stretched out to reach even to us, in preaching the gospel of Christ. Call it the scarlet line let down from the windows of heavenly light, to convey us safe over the wall that is daubed with untempered mortar, that we may escape the city devoted to ruin, and embrace that which has salvation for walls and bulwarks. Oh! blessed foundation, which bore up under our weight, and bore away both the sting of death and sentence of death, as a tried stone; and having endured the worst, now delights in the best part of the work, and to all real adventurers appears a sure foundation, that sinks not under the weight, nor deceives, nor disappoints those, who drop with all their burthens at his feet, and trust in his faithfulness and truth, and in his finished work. I wish you both a happy christmas, and that your holidays, may be days of the Son of man, visiting days, good days, days of espousal, days of salvation, and days of the gladness of his heart; attended with the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of praise, and the voice of thanksgiving: "Praise the Lord for he is good, for his mercy endureth for ever." O that we had a little more of him, and of his presence, but how short are his visits; a wayfaring man he is that turns aside and tarries but a night, and when he goes, seems to take

all, heart and all with him, and leaves us lik silly doves without a heart, without a heart fo any thing, unless for vanity.

But shall he turn away and not return? N he will revive his work, "They shall revive a the corn." But when? Why, when unbelief and slavish fear, and rebellion have almost barred him out for good and all, then he puts in his hand by the hole of the door; "Open to me my sister my spouse." And when we are almost starving through fasting, the Son of man being taken from us, and we left to fast in those days, then he comes; "Children have you any meat?" for he will not suffer the souls of the righteous to perish. Again, when the god of this world hath almost blinded our eyes and we have lost all sight and sense of him, he walks in the midst of the candlesticks; "The Lord shall light my candle; the Lord shall en lighten my darkness," Psal. xviii. 28; for he i and shall be our everlasting light, our God and our glory.

But poor Zion must mourn for him, and bewail the loss of him, though he loves her, has chosen her, redeemed her, founded her, established her, and promised to make her his eternal dwelling and resting place. Yet he will go and come, to try love, provoke to jealousy kindle desires, and excite to watchfulness, and to make his absence terrible, that his presence

may be the more admirable, the heart more tender, and the fear of offending him the more strong in us. He often dandles one upon the knee, that the other may stand weeping behind the wall; and kisses another that the fourth my be fainting in love-sickness, to make it more suspicious of a divided heart. You may see my pen runs on like the driving of Jehu, but I must pull up and pull in, and leave the chariot paved with love to the management of him who, or ever we are aware, makes the soul like the chariot of Aminadid.

Grace and peace be with thee,

W. H. S. S.

LETTER XVI.

TO THE SAME.

My Dearly Beloved Brother in Christ Jesus, grace and peace be multiplied.

I was not a little comforted to find thee in a recovering state, and it added to my gratitude to God to hear that you was still gathering strength. I do most earnestly hope, that the Lord will give you a little of the new wine of the kingdom, and that for thy stomach's sake, and thine often infirmities, particularly that of

infidelity, for I think if Thomas and you had been both alive together, that you would have strengthened each others hands to that degree, that even putting the fingers into the prints of the nails, it would not have been sufficient to remove the bar.

I hope to see this thy epilepsy cured ere long. I was very sorry that I happened to call just upon the return of thy fit, for I think of all devils this must be that kind, that goeth not out but by prayer and fasting. Nothing sure can silence the lips of truth, or quench the Spirit more than a gainsaying devil. The Shunamite silenced Elisha with this influence, and the unbelieving lord in Samaria served him the same, but neither of them made the prophet a liar; "If we believe not he abideth faithful, he cannot deny himself."

I think this fiery trial will sharpen thy appetite, and I hope if it please God to restore thee, that thou wilt find some sweet morsels at Zion's entertainments. Many promises are made to the hungry and thirsty, and to the poor and needy, and faithful is he that hath promised; but, "He that believeth shall not make haste." God will be waited on and waited for, and they shall not be ashamed that wait for him. My dear friend wants a little more submission to the will of God, to enable him to kiss the rod, and to humble himself under the

mighty hand of God, that he may exalt him in due time, which is what I believe he will do.

Come, Thomas, be of good cheer, there is still hope in Israel, there is balm among God's heap of witnesses, and there is a Physician in Zion; and sure I am that none ever died under his hands. None that ever sought under a sense of their sickness, failed of a cure, and this is some encouragement to those that feel their need; and, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord." In due time, my dear brother, we shall reap if we faint not; "He that shall come will come," at his own appointed time; his reward is with him, and his work before him. Tender my kind love and respects to Mrs. D. for I know that she is in the faith. The Lord bless, keep, and deliver you, is the earnest desire and prayer of,

Dearly beloved,

Ever your's,

W. H. S. S.

LETTER XVII.

TO THE SAME.

Dear Brother in Christ Jesus our Lord.

THIS comes to inform you that I am in daily expectation of a funeral, and of a jubilee. The day of an apprentice's apprenticeship, is called a day for burying his wife. I have been an apprentice fourteen years, I have served for a wife, and for a wife I have kept sheep, and espoused many, not for myself but for my Lord. I have under him, fed many sheep on his pasture, and throughout the whole time I have been a servant of servants, a servant to the church, and a servant to the lenders of money; for as the wise many says, "The borrower is servant to the lender."

Under this yoke I have truly been a wild bull in a net; thousands of petitions, and millions of tears have not been sufficient to remove it, only to make it sit more easy. I have at times drawn back in the yoke, and then pushed forward, started aside, and then kicked up, and after all have been obliged to lay down in the furrow, and longed for the mole country, where the servant is free from his

aister. When the yoke is removed I will have jubilee and a feast at my house, under which conclude in love and affection,

Your willing servant in Christ Jesus,

W. HUNTINGTON.

LETTER XVIII.

TO MR. T.

I WAS very sorry to hear of my poor iend's indisposition, dejection of spirit, and re temptations, but man is born to trouble as ie sparks fly upwards. However in this my ear friend is not alone, I have had and still ive my share of the same bitter cup. The aviour of mankind has bruised the serpent's ead, and satan will never forget it, nor can he orgive it; and seeing poor sinners flying for efuge to the Son of God, and by him to be brought to that glory from which he fell, makes him desperate at them.

But Christ has led captivity captive, and holds all the fallen angels in the chains of their own sin, bound over to the works of darkness, by fearful expectation of future punishment, and holds them in, and bounds their rage by his own almighty power. Therefore trust thou in ie Son of God, who saves to the uttermost all

them that come to God through him; and
has promised to give us power to tread up
serpents, and scorpions, and over all the pow
of the enemy, and nothing shall by any mea
hurt us.

The Lord Jesus Christ was tempted in
points as we are, that he might be a mercif
and faithful high-priest, to succour them th
are tempted. Satan tempted the Lord himse
to turn stones into bread, and to fall down a
worship him; yea he took the Saviour up, a
carried him through the air, and set him on
pinnacle of the temple, and tempted him to se
murder, by bidding him throw himself dow
from thence; but the second Adam foiled hi
defeated his dark designs, and destroyed h
works; and his glorious victories become ou
if we believe and trust in him; "Be of go
cheer," says the Lord, "for I have overcom
the world:" and we shall be more than co
querors through him; for, "This is the victo
that overcometh the world, even our faith
1 John, v. 4.

I was in hopes of seeing you before this tim
to have spent a few weeks with me, as y
could be well spared at this time. I have hea
likewise of your orders to ———, but if
put our trust in the Lord, we have no call
fear what flesh and blood can do unto us, fo
"The earth is the Lord's, and the fulness ther

of; and those who call their lands by their own names, are no more than stewards under the heir of all things, and he will one day let them know it, when he brings them to books. And the instrument of this evil will only shorten his life by his duplicity, for deceitful men shall not live out half their days. Tender my kind love to Betsy, and to little Ann. I add no more but my poor imperfect prayers, and subscribe myself, the willing and affectionate servant in Christ, both of you and your's.

W. HUNTINGTON.

LETTER XIX.

TO THE SAME.

Dearly beloved Friend,

I have been confined ever since last Monday week, with a violent cold and a fever, but blessed be the Lord God of Israel, I am much better, he brings down and he lifts up, he wounds and his hands make whole. What a present help, how faithful to his word, how steadfast, how near at hand to them that feel after him in times of trouble. My old master, the devil, hath lain hard at me, to inform me that all these things are against me, but he never tells

me that all things work together for good to them that love God; no, the Lord says, satan is not divided against himself, if he was, how should his kingdom stand.

How terrible is God to the enemies of his people, how faithful to them that fear his name; though he will try us, cross us, disappoint us, visit our sins with a rod, and our iniquities with scourges, yet he will not suffer the children of men to do it, nor to pass unpunished if they attempt it; no says God, I will undo all that afflict thee; and, "He that toucheth you toucheth the apple of my eye," Zech. ii. 8; for in all our afflictions he is afflicted, as Christ and his people are one spirit. How your health is at this time I know not, but this I know that there is balm in Gilead and a physician there, who is both tender and skilful, and who never undertook a case that he did not cure, and the more desperate the disease, the more glory redounded to the great undertaker.

All that he requires in the patient is, faith in his abilities, and love to him, and thankfulness for the cure when it is obtained; and so he says, "I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And it shall be to me a name of joy, a praise and honour before all the nations of the earth, which shall hear all the good that I do unto them," Jer.

xxxiii. 6, 9. Being shut up I have kept on scribbling for these five or six days together, and so have sent my scraps all round the country, and among the rest I have been thus far plaguing you, which I hope you will excuse.

From your willing servant
in Christ Jesus,
WH. S. S.

LETTER XX.

TO THE SAME.

Dear Friend,

I LONG much to know how you are, and if there are any hopes of your recovery, or of your being ever able to come to Cricklewood again, if not should be glad of a line to inform me, as I much wish to see you, and if there is no probability of that, I would come down to see you. It has long been my prayer that the Lord would remember you in your low estate; his mercies in Christ Jesus are exceeding great; he has given his dear Son for a covenant to the people: and he is able to save to the uttermost, all that come to God by him.

The blood and righteousness of the Son of

God, is the only hope and refuge that God has set before perishing sinners; and the dear Redeemer has given the kindest invitations to those that hunger, to those that thirst, and to those that labour and are heavy laden; and promises that whosoever cometh unto him, he will in no wise cast them out. His errand into this world was to save sinners, and to seek the lost sheep that were gone astray; and he declares, that there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who vainly imagine they need no repentance, Luke, xv. 7. Be so kind as to send a line, to inform me how you are, and you will much oblige, Dear friend,

Your unworthy Servant,

W. HUNTINGTON.

LETTER XXI.

TO THE SAME.

This comes with the Doctor's kind love to his old friend, wishing him grace, mercy, and peace, through our Lord and Saviour Jesus Christ. "It is," says Paul, a "faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners, of

m I am chief." Nor will the Saviour have
thing to do with the wise and prudent, he
her heals the whole, nor feeds the full; he
es the ninety and nine self-righteous in
wilderness, and goes after that which is
, and which is gone astray, and rejoices
e over that sheep, than over ninety and
, which in their vain imaginations went
astray; yea, there is joy in the presence of
angels of God, over one sinner that repent-
. Surely these are good news to sensible
ers that feel their need of a Saviour.
hrist crucified is our surety who has dis-
rged our debts, and bore our sins in his own
y on the tree; he was made a curse for us,
died in our room, the just for the unjust,
, he might redeem us from the curse, and
ıg us to God; and it is by the blood of his
enant that God sends the poor imprisoned
tors out of the pit, in which is no water.
rist's blood is our cleansing, his obedience is
righteousness, his sacrifice our peace, his
earance in heaven is for us; to him we must
upon him our faith and hopes must feed;
is the food of our faith, the life of our souls,
will be our only entertainment for ever-
. Non are any called to this feast, to this
riage supper of the Lamb, but the poor, the
, the lame, the maimed, and the blind.
y, more, God says, "In that day the great

trumpet shall be blown, and they shall com
that were ready to perish," Isaiah xxvii. 1
here is wine and milk, the water of life, and t
oil of joy, without money and without pri
"Come unto me," says the Master of the fea
"all ye that labour and are heavy laden, and
will give you rest; for my yoke is easy, a
my burden is light."

Come my old companion in sin and mise
be of good cheer, arise, for Jesus calleth su
as you and me, and promises that whosoe
cometh he will in no wise cast out. Fa
wel, grace, mercy, and peace be with th
so prays,

Thine to serve in Christ Jesus,

W. H. S. S.

LETTER XXII.

TO THE SAME.

I AM thankful to my dear friend
goodness, but was sorry for she
knowing that old age and infirmities
pensive times and things. But faith
brings all things in, and surmounts all
ties, removes mountains of sin, and
stacles; it exalts the valley of the

ish, it makes darkness light, crooked things right, and rough places plain. It overcomes the world, the flesh, and the devil, and gives eternal life to souls twice dead. Faith bakes bread, 1 Kings xix. 6; it boils a great pot in famine, 2 Kings iv. 38; and pays debts, 2 Kings iv. 2, 3: and secures natural, spiritual, and everlasting life, and makes the kingdom of heaven sure. It gives all the glory of our salvation to God, and brings in every branch of salvation to us. Many, many years have I proved, and experienced what I here write; and never was my most indulgent parent so kind and bountiful, as now in my old age, when many infirmities are pressing on me. His providence is wonderful, and he keeps my soul in full possession of all the truth, the mercy, and the grace, that he made known unto my distressed and miserable soul at first; nothing is taken from it, nor any thing human added to it, and God has done it that I might fear before him.

I long imagined, feared, and dreaded, that the time would come when my gift would get stale, and a sameness would appear in my preaching, and the people would wither; that I should get dry and barren, and the people wearied with the one tale so often told; and this I knew had been the case with many, yea, with almost all that I have known who were

the most popular, noted, and the most eminent. But I now see the difference between head knowledge and heart-felt experience, between light in the head and life in the soul, between memory and unction, between empty words and the power of God, and between speculative notions and a springing well. God still keeps my soul alive, nor does he suffer the flock to wither, die, or decrease; this, this, I think would be death to me, against this I labour with all my might, and attend very much on this one thing, and make use of every scripture that I can find against this, of having a name to live; and blessed be God, he turns not a deaf ear to my prayer.

We have lost several lately by death, but not one but enjoyed a good hope. Trust in the Son of God my dear friends, and let nothing move you from this. I have for some time intended to collect a few first fruits, easter offerings, tythes, &c. and come and pay my old friend a visit, if the roads by frost or drought, become tolerable. Poor old James and Peg are worn quite out, and are coming home to me, for nothing but death must part us. God bless thee and thine.

THE COALHEAVER.

LETTER XXIII.

TO THE SAME.

arly Beloved Friend,

was very sorry to see you so low in spi
ıen God has made such ample provision
ry sort of sensible, self-lost, and perish-
ners, in his dear Son, whom he hath
d and appointed to seek and to save such
ost; and he is able and willing to save
ıttermost, all that come to God by him:
omises that they shall come to his aton-
rifice, that were ready to perish; and,
hat cometh," saith the Lord, "I will in
cast out."

is the sufficiency of his sacrifice, and
ness of his grace, the only ground of
agement that God has been pleased to
ore sinners; but every office of Christ
ns the miserable cases of those whom he
nd saves. Who want a mediator to
p the breach, but those who feel that
ins have separated between them and
od? Who want a surety, but insolvent
? Who want a physician, but those
e sick? And who want an advocate to

plead their cause, but those that are conde
and accused, by the law, conscience, and s
Nor are we without precedents, many si
monuments of superabounding mercy and
are set before us, to encourage us to hop
trust in the Son of God. The mad Gad
Manasseh, Mary Magdalen, the thief o
cross; and poor persecuting and mur
Saul declares that he was suffered to go
ignorance and in unbelief, that in him
Jesus Christ might shew forth all lon
fering, for a pattern to others, who s
afterwards believe on him to life ev
ing.

Nor are temptations intended to de
from looking to Christ for help; nor is
any temptation that befalls the saint
what is common to man, they are accom
ed more or less in all the brethren that
the world. Christ himself was tempted
points like unto us, he was tempted to
himself down from the pinnacle of the t
and even to fall down and worship the
and one temptation befel him which n
of God, no sensible sinner, was ever s
to be tempted with. Satan was permit
take the Saviour up in the wilderness,
carry him through the air, and to set hi
the pinnacle of the temple, which is

as satan never has been suffered to ex-
over no poor penitent sinner, that I
ever read of. I hope my dear friend will
some encouragement from these things,
shall attend them with my poor petitions.
love to Betsy. Ann is well.

Ever your's to serve

W. H. S. S.

LETTER XXIV.

TO THE SAME.

Dear Friend,

RECEIVED your kind letter, and thank
r it. It gave me no small satisfaction to
hat you keep such good hours, and are
e from company, and so much at home.
od is a God that will hear and answer
; if we call upon him in trouble; and
appointed his dearly beloved Son to be
eat physician, and the saving health of
ensible sinners; who in saving, saves to the
ost all that come to God through him;
urns the hearts of sinners from darkness
t, and from the power of satan to God;

Moreover, he promises to plant in our hearts, his fear, faith, hope, and love, and that these shall reign over all our indwelling sins, in spite of satan and all his auxiliaries; and that at the day of judgment our vile bodies shall be changed, formed, and fashioned like unto the glorious body of Christ; and then adieu sin, sin and death, for evermore. These are the best tidings that ever came from heaven, the best tidings that ever were published on earth, and the sweetest melody that ever rebounded the ears of a sinner, or that ever resounded the soul of a saint. This is Christ, our just, holy and complete, and all-sufficient Saviour, who saves from first to last, from sin, death, devil, hell, and the grave, and that with an everlasting salvation. God bless thee, and thy twain housekeepers, amen, and amen, says

Your old friend and companion,

W. H. S. S.

LETTER XXVI.

TO MISS B.

Dear Mary,

My soul has sorely longed to hear how your father and mother do, and yesterday was a whole day of prayer for them, and God granted me my request, for last night Mr B. brought me a letter from Betsy, which was an all answer to my cry. I had begged of God to send me good tidings, and when I opened the letter, and found your father better, and with your mother at W. my soul melted; and much godly sorrow mingled with gratitude sprung up, as will serve for many thank-offerings. Oh! what a God have we got; and what is too hard for God, or too hard for them that believe? "Bless the Lord, O my soul, and forget not all his benefits." I have wrote a letter upon the benefits of a throne of grace, which she will shew you when you meet.

And now my dear Mary, let me counsel thee; thou art but young in God's ways, and hast not walked far in his paths, and I have some room to suspect that before I came to B. matters were very dead and flat with thee;

and I am afraid that reading, meditating, pra
ing, and watching was almost given up, a
these are almost all the means that thou ha
There is nothing given or promised in Go
covenant, but must be fetched in by pray
for all these things I will be enquired of, t
I may do them for them. How does our L
enforce diligence upon young beginners, t
ing us how the elect cry day and night, l
sets forth their importunity by the poor wid
with the unjust judge; the man begging loa
of bread at midnight; and tells the yo
setter-out to strive to enter the strait ga
and that the kingdom suffereth violence,
the violent take it by force.

When God has discovered our state to
shewed us the wrath that we are under,
supported us under it, pointed us to Chr
and given us some beginnings of hope
expectation; and after all this discriminat
favour we get cold, backward, dead, carel
negligent, ungrateful, and unthankful,
Spirit is grieved, and will withhold his ass
ance; and God will resent such carriage,
make us know it too, either by leaving u
bonds, and our life in doubt, our state in
pense, or letting us feel the truth of his wo
"The backslider in heart shall be filled w
his own ways;" or else he will bring u
heavy calamity on us.

R. gives me a sweet and simple account of her importunity in prayer, and of her frequency at it, of her access and nearness to God, of her liberty in her approaches, of her watchfulness therein, and her confidence thereat; and really she begins to be very prevalent indeed at it; and without this, my dear girl, you must go back.

Do send me a line how you go on; if you gained any thing by the last visit. I have determined by myself, if God permit, that I will spend one week with you at Christmas, and preach on Christmas day. My love to all friends.

Ever your's in Christ Jesus,

W. H. S. S.

LETTER XXVII.

TO MR. W. B.

Dearly beloved Brother in the Lord Jesus,

Being at this time laid by the heels, with both feet in the stocks, I am inclined to pay thee a visit by a paper kite, which is much better than going to B. in an air balloon. I have had many hard struggles this long winter, in reaching the end of February lane, and do

expect more before I gain the summit of May hill. Colds and heats are fatal to old campaigners; but he that puts his hand to the plough and looks back, is not fit for the kingdom of God.

Ploughing up the fallow ground of the heart, discovering the bad soil, and stirring the roots of the thorns in order to get a good season, some crumb, or deepness of earth for the good seed of the kingdom to root in, is the most difficult work in the Lord's husbandry. A good soil it must have, and it is the quickening Spirit of God that makes it good. Deepness of earth is needful, and a broken heart is the best crumb; for a heart smitten, wounded, and grieved, will receive a word of counsel or comfort in the love of it, and that love is the root which abides; nothing is wanted there but moisture, refreshing dews, and showers from the Lord's presence, to revive the work and to keep the hopeful crop growing, until such times as righteousness, peace, joy, praise, thanksgiving, love to God and his saints, spring up; and where these are, such are neither barren nor unfruitful in the knowledge of God our Saviour.

I long to see you, that we may compare notes; invalids can feel for each other, and I have no companion in your quarter like-minded with you, who can naturally care for my welfare

state, and who is willing to walk my pace, being utterly unable to run away from me if you would. And blessed be God we can walk together in a better sense; we have both been taken from the broad way; we have been summoned to Mount Sinai, and have been proved to be fellow-sinners, and fellow-criminals, and have been shut up in unbelief, in hardness of heart, under sin, and in legal bondage; and here we have been fellow-prisoners, as well as fellow-villains. We have been severely and justly punished for our wickedness, and this has made us fellow-sufferers; we have been pardoned by the clemency of our sovereign, and this has made us fellow-heirs of the benefit. We have been blessed with a sense of divine love, which has cast out all fear and torment, and thus we are fellow-citizens. We have now and then endeavoured to prop one another up, when neither of us could stand alone, and in this sense we are fellow-helpers; and we have oft been laid by the heels, and yoked with legal bondage for our pride and base ingratitude, and thus we are true yoke-fellows. We have at times been stubborn, perverse, rebellious, and inflexible, and have taken a base part with the devil and unbelief; and in this sense we have had fellowship with the unfruitful works of darkness. We have often been unmindful of the rock of our

strength, and have lightly esteemed the God of our salvation, when we knew that his grace had been abundant upon us, and thus we have been fellow-rebels, and fellow-rascals: and if we cannot walk together, who can?

I want all the wheat out of the old barn before the month of May, for I long to fill it with wheat again; Christ and his people are so called, and I long to be there at that time; and in this sense we are fellow-hoarders, and fellow-misers. In the month of May I hope to visit the old cathedral, for I long this next summer, if God permit, to give you a second benefit, that is, to be with you both at seed-time and at harvest, as perhaps it may be the last summer that I may ever be permitted to see you in the plains of Moab; for on the other side Jordan, revolutions, vicissitudes, and changes are no more, it is all eternal spring.

And now my dear companion in travail, my namesake, my very image and likeness, both in villany, in misery, and in divine mercy, do let me see thy face shortly in town; do pay me one visit as soon as the rains are over and gone, and the winter is past, and when the time of the singing of birds is come, and the voice of the turtle is heard in our land. It is in vain for you to tell one that your eyes are bad, and that you cannot come, for you never could see very far off; nor is it of any avail

to send me word that you are weak, halt, or lame, for I never wish any soul to visit me but the poor, the halt, the lame, the maimed, and the blind; and therefore my dear William, do pay Parson Sack one visit, as soon as the present momentary business is marshalled out, and the plan laid for the young stripling to execute. You know not how much I build upon the month of May; but, alas! my purposes are often broken off. I decree a thing, but it stands not; the purposes of my heart are oft disappointed, and all my pleasing counsels marred; "When I would do good evil is present with me;" and when I intend to go hither and thither, Satan hinders me. Tender my kind love to poor Dame, to Mary, to Betsy, and to Mr. John; and do send me a line, if you think a Coalheaver is worth it, if not forbear.

Ever your's in the best of bonds, and in the eternal love of God,

W. H. S. S.

LETTER XXVIII.

TO THE SAME.

Dear Friend,

I HAVE got seven friends with me, young and old, from ———, three of whom are seeking him of whom Moses and the prophets did write, and I hope they will not rest till they find him; for what is all this world, when compared to the joys that attend a good hope? All that is in us, and all that is in this world, are enemies to the new man of grace, and snares to the souls that Christ hath redeemed; but God hath set an hedge about us, he hath blessed and none can curse. Besides, God hath planted his fear in our hearts, that we should not finally depart from him; and has influenced and authorised conscience to watch over us with a very watchful eye, and to sound an alarm, and beat to arms if any inroads are made into the Lord's premises; and besides these, the light of the Lord's countenance, and the witness and comforts of his Spirit are withdrawn or enjoyed, as we cleave close to him, or slide from him.

Unworthy are we of such peculiar favours, when so many thousands of millions are passed

r, and left to confide in their own wisdom, to trust in themselves that they are righ- is, when they never could stand one day iitted or justified at the bar of their own science. But God says, they think that he ust such an one as themselves; but I will ove them, and set their sins in order before n, Ps. l. 21; and this will stop every th, and exclude all boasting. Farewell: paper is bad, and the ink runs, so that I not get on, but this I must say,

I am your's in undissembled love,

W. H. S. S.

LETTER XXIX.

TO THE SAME.

ly Beloved in the Lord God, and true yoke-fellow in ofession of faith.

I was sorry to hear by Mary that you so indisposed, and so ill in health; but is a comfort to my soul, that thy sickness t unto death, but for the glory of God, must terminate in God's glory, whether fe or by death, for grace must and shall through righteousness unto eternal life, gh Jesus Christ.

Every grace of God, and every influence and operation of grace, hath life in it. The first appearance of it is, "For his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved," Eph. ii. 4, 5; here grace quickens us, and gives us life. The first actings of faith and love are attended with the same; "His grace was exceeding abundant upon me," says Paul, "with faith and love which is in Christ Jesus," 1 Tim. i. 14. Pardon also is the forgiveness of sins, according to the riches of his grace. Justification too; "Being justified freely by his grace, through the redemption that is in Christ Jesus," Rom. iii. 24; and this is the crowning grace; "Whom he justified, them he also glorified."

Cheer up, my dearly beloved companion, his grace shall be sufficient for us, for he has formed us for himself, that we should be to the praise and glory of his grace, having made us accepted in his beloved Son, in whom all fulness of grace dwells, and that for our use, that we might receive from his fulness grace to help us in every time of need. Faith is the first working grace implanted in the soul, and through a cloud of transgressions and a crowd of enemies does this grace work, till it fixes and centers in the Son of God; this is working

to our salvation, and by the power of faith es God work in us both to will and to do; at is, both to choose the object, and then to lieve in the object chosen.

It is the exercise of faith in Christ that gives an experience of the power of Christ's dying ve, and of the atonement he has made for s and out of this experience of divine power which faith stands, springs hope, called a od hope through grace, and this hope reects things future, things good, things proised, things out of sight, and things much anted; which are, future grace to help in me of need by the way, and endless glory at e end of our race.

An experience of the good work begun vorketh hope, and that good work finished nd completed in glory is the end of hope, which terminates in full possession; "We rejoice in hope of the glory of God:" but when glory is displayed, there can be no more work or room for hope and expectation. Diligence greatly encourages hope, and continual evidences of God's goodness and delivering mercy makes us abound in hope, which is an anchor of the soul; and though under sore temptations the vessel of mercy may sink, labour, and be tossed to and fro, yet hope will fetch her up again to her own moorings; for that man is

eternally blessed, that through a mediator sets his hope in God. Love to all,

From your affectionate friend and servant,

W. H. S. S.

LETTER XXX.

TO MR. B.

Mercy and peace be with thee, through our Lord Jesus Christ. Beloved, think it not strange concerning the perpetual changes that so often pass over the souls of young believers. Too much indulgence they cannot bear, nor will God suffer his divine favours to be rated at too low a price; our frequent want of them raises their inestimable value, and teaches us to observe them, to indulge them, to prize them high, to endeavour to hold them fast. If we suffer no losses in our comforts, we should view them as common things, and in time lose the keeness of our appetites for them. Fasting provokes the appetite, and seeing others fed aggravates it, and when it comes the taste is the sweeter; The Son of man shall be taken from them, and then shall they fast in those days. "But can the children of the bride-chamber fast, while the bridegroom is with

them?" Mark ii. 19. By those two passages, you see what their feast and fast is, namely his presence and absence.

Thus does the Lamb in the midst of the throne feed them, by leading them to fountains of living waters, which is to the Father's love, and to his own fulness. By him we enter into the joy of the Lord, or find access to the Father by the faith of him; "I am the door;" no man cometh to the Father but by me. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," John x. 9. This going in and out, respects our sensible enjoyments, and our communion and fellowship with the Lord. Going out gives us an appetite, going in a feast; the former purges the branch, the latter makes it fruitful, and when there is an end to these things, there is an end to all growth, to all humility, purging, and banquetting. For it is by these things men live, and in all these things is the life of our spirits, so it pleases the Lord to revive us and cause us to live, Isaiah xxxviii. 16; and surely nothing is so much to be dreaded as to be at ease in Zion.

Emptying from vessel to vessel, keeps us from settling on the lees; the more we are tried, the more we are attended, God is a present help in times of trouble. Every character of Christ is expressive of the afflictions, dis

things does the Lord appear, and discover hi
self to men.

Yours affectionately,

W. H. S. S

LETTER XXXI.

TO MISS E. B.

Cabin, Sunday Morn

SOMETIME ago I acquainted my sister in t
Lord, of my journies, and of the time of t
intended return, which I accomplished acco
ingly, and blessed, for ever blessed be my G
my success has been great. I preached th
teen times in nine days, Saturday night w
not excepted; since which time, my cr
being much exhausted, the oil and unction c
persed, the savour of a Saviour's name m
manifest to others, I returned like Sam
shorn of his strength, and remained dead, c
barren, empty, cold, indifferent, and reluct

all that is good. To prayer averse, to every
ligious exercise dead, and for every thing
grateful; and so I remained for two or three
ys.

But since, I have been a little moved in
ayer, being spurred up by a legion of evils
thin, and the assault of the king of evils
thout, and between these two I am often in
great strait. Not one single fruit to God's
nour, from all, and for all the displays of his
atchless grace, but by virtue of union with
e living vine. Nor can this union be sup-
rted and kept up, but by a continual pruning
d purging the branch. Every divine influ-
ce, operation, sensation, affection, motion,
at has either life, light, or love in it, comes
y the Spirit from a dear Redeemer's fulness,
ho is both the life-giving root, and the oper-
ing agent, both of the saints, and of all grace
the saints.

Hence under every sensible separation, or
istance, or departure, or spiritual desertion,
deadness in the branch immediately follows;
and to the observant soul, all life, yea joy and
and all, seem to wither. Christ is our life, and
our life is hid with Christ in God; in him we
have righteousness and strength, and every
time these are put forth in us, as they are when
we are indulged with nearness and access to
him, how sensibly are they felt, and what for-

titude do they afford; but how inactive tl instrument, how motionless the machine, wh once divine energy ceases its operation: "Wit out me ye can do nothing;" nothing but ev that being in the power of our hand, and ways present with us even in our best frame and in our most lively exercises, whether pe ceived or not.

The wretched materials brought in by tl ruins of the fall, do so clog and encumber tl lively stone, that if the building of mercy going on and going up, it is only discerned l the motions of faith, love, and light. "Tl strength of the bearers of burthens is decaye and there is much rubbish, so that we are n able to build the wall," Nehem. iv. 10. And the furnace consume this dross, and if th good Spirit remove this rubbish, every tim the devil, that foul spirit, is permitted to r turn, he raises up and revives all the hea again; and in this business he raises such dust and confusion as blinds the eyes, and lea us to conclude, that Zion and her walls nev can be built, much less established. Two three have lately left us and the stage of tim and bore their testimony to the last, of tl sufficiency of divine grace, and of the faithfu ness of God to his covenant, and to the cov nant head, and to the heirs of promise in hi Kind love to Mary, and accept the same.

THE DOCTO

LETTER XXXII.

TO THE SAME.

I THANK my kind friend for her two scraps respecting her father's illnes, and am glad to find that the Almighty affords him the comforts of hope, in his weak and debilitated state of body. He has promised to strengthen us upon the bed of languishing, and to make all our bed in our sickness. I have been seized with a violent cough and cold, and last Tuesday evening with much difficulty got through the work at Monkwell Street. I went home and continued very low and poorly all the week, and on Sunday was so hoarse that I could not be heard. Had I not been in this poor frail state, I should have ventured to B. but there is another country besides this, where if the heart and affections are admitted while in this life, thither will the soul be admitted when this life is ended, for where the heart is, there is your treasure.

Now as the heart of all men is out of men's power to manage, and all our attempts in drawing nigh to God in a state of nature, are

without the heart; this people draw near me with their mouth, while their hearts are far from me, Isaiah xxix. 13. God must work in it, and take possession of it, before it can be admitted into his presence and love; but he looks to them that tremble at his word, and dwells with the broken and contrite hearts. Now God is the portion of the soul, and God's children are his inheritance, so that when God takes possession of the contrite, he takes possession of his own inheritance; and we on the other hand possess the portion of our souls, for where the heart is there is the treasure. "My son, give me thy heart," says the Father of all mercies; and when we are sick of labouring and toiling to mend it, and after all it gets worse, then we sink, and heart fails, and give up all for loss—then he appears. When heart and flesh both fail, God is the strength of our heart, and mind what follows, our portion for ever, Psalm lxxiii. 26. Adieu.

Your willing servant in the best bonds.

W. H. S. S.

LETTER XXXIII.

TO THE SAME.

I RECEIVED my dear friend's epistle. Afflictions are dealt out by weight and measure, and we shall have no more than what is appointed us; no afflictions, no consolations; as the one abounds, so does the other. The furnace, my dear friend, will discover what otherwise would be hid, and the balm will go in its application as deep as the discovered wounds; and it is this that makes clear work at bottom, and straight paths for the feet, so that nothing lame may be turned out of the way but healed. Besides, our misery is God's opportunity; in these times he is a present help, and you will see it, and own, it has been good for you. You know not what strength, fortitude, and support, will be put forth in your weakness; I have found it so, and so will you.

You both share daily in my poor prayers, and will at any time and at all times be welcome to me. Pray on, prayer will prevail, and be thankful for every lift up, for every indulgence,

for every sensible support, encouraging word, or chearing ray; "For this is the will of God concerning you." And I know that these things will work for both your good; we are chosen in the furnace; there God promises to own and acknowledge us for his; and there we are to be emboldened to claim him for for our's in covenant love for evermore. Come up whenever you please. The Lord of all lords be with thee, so prays,

Ever thine,

W. H. S. S.

LETTER XXXIV.

TO THE SAME.

Dear Friend,

I HAVE been a prisoner for a whole fortnight, and no wonder after so many campaigns, the bellows by much blowing get weak, Jerem. vi. 29. But there most certainly is three men about the Doctor, living together, but never in harmony, never in concord. The outward man decays, not the old man, satan will never suffer that to decay; but the outward man, the body, does get feeble; but still the inward man is alive, and this I firmly believe.

I have been writing, and have finished it, a work long on my mind, and I have thought that my hoarseness was permitted to come on me, that I might perform this work before I go hence. The subject that I have been writing upon is, the rise and progress of divine life in the soul; and I have finished it, and laboured hard at it, and it is gone to the printers. This principle is more than a thousand worlds, and will be attended with longing, craving, desiring, hungering, and thirsting till the heavenly inheritance be obtained; then, " The Lamb in the midst of the throne, shall feed them, and lead them to living fountains of waters; and God shall wipe away all tears from their eyes. Then they shall hunger no more, neither thirst any more, neither shall the sun" of persecution " light on them, nor any heat," Rev. vii. 16. 17; from a broken law, or from satan's darts.

I much dread this long cold winter, the worst of which is before me; and short breath, and London fogs; bad lungs, and frosty air; much speaking, and an increase of weakness, at times discourage me: but a good hope through grace counteracts, and counterbalances all these, and nothing else can. I was overjoyed at hearing my poor companion is better, however, I much doubt if ever we meet, or see each other again in the flesh, though I have no

doubt of a meeting in the better country. I hope to be once more among the sheep next Lord's day, if God permit, as I am but poorly off for curates. Tender my kind respects to all friends, while I remain,

Your willing servant, under the best of Masters.

W. H. S. S.

LETTER XXXV.

TO THE SAME.

Grantham. Saturday.

My Dearly Beloved in the Lord.

I AM alarmed, and sorry to hear of the dead state into which thou art fallen; none knows but God himself, the power, craft, subtlety, cunning, and artful means which that enemy is capable of practising against the poor children of God. When he had been permitted to attend and weary my soul with every kind of lascivious thoughts, blasphemy also against the greatest of powers, and then to deny his existence, and the truth of his word, and then tempted to murder, after this to pray to the devil and worship him, it pleased God

to deliver me, and then he attempted my peace and happiness another way. He came transformed indeed, and melted my soul, and set me to bewail and lament the world of the ungodly, and fired my enmity against the sovereignty of God, and his electing grace, and to this I cleaved, and determined to share with them in the common destruction; but after going blindly on strange lengths, it pleased God to deliver me.

The next onset of Satan was that which is now fallen upon you; he operated as the spirit of a deep sleep, that I might sleep the sleep of death; and it was long before I found out what source it came from. Poor M. M. has been long in this, and the adversary has gained more ground by this than by all his former violence, for then she could pray, plead. and write her feelings, but now she is completely shut up; like the spouse, "I sleep, but my heart waketh;" conscience was uneasy, and that was all. The same befel the apostles at our Lord's apprehension; they could not watch one hour. Under all other temptations we may struggle and resist, but this takes all life, all activity, all power, sensation, affection, and motion; and leaves us free among the dead.

You have acted unwisely in this; had you have wrote before, it might have been easily removed, but when it becomes a set-fast, it

Paris, Printer, Took' Court, Chancery Lane, London.

[redacted]

CHRISTIAN READER,

ON the first day of the following month, the help of God, I intend publishing an hly-approved Likeness of the Author of se Letters, engraved by permission from a st valuable and Original Painting, in the session of Mr. Samuel Berry, to whom I beg s openly to express my sincere gratitude, this distinguishing mark of his friendship esteem. I hesitate not to express my con- nce, that this Print shall exceed in point ccuracy, all that have hitherto appeared.

beg to assure you that for the continuance this present work, I have still by me a large ortment of letters; which, by the favor of d, shall appear as early as time permits.

Your's in truth and sincerity,

E. HUNTINGTON.

gh Street,
22, 1813.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

LETTERS

LETTER I.

TO ——

Ditton, Feb. 24, 1780.

HAIL though highly favored, blessed art thou among women. This night my dear brother M. brought your kind letter to me, which I have long longed for; it came like the obedient dove with an olive leaf in her mouth. I took it unkind your not writing, I feared you was slid back, but your letter savors of my dear master Jesus, therefore I forbear to upbraid thee, but will say with a brother of old, "It is enough, my child is yet alive:" and may the Lord of all lords grant thy dear soul may live for evermore. Thy letter has got a little savory meat in it, which my soul loveth. I need not ask thee how it was thou got it so soon, for I believe thy God brought it to thee.

Oh! my dear sister, whom I love in the bowels of Christ, let me exhort thee to beware

of the vanities of this sinful, heaven-daring, God-dishonouring, and God-provoking world. Cleave into the very heart of my dear master Jesus, and say, "Spread thy skirt over thine handmaid, for thou art a near kinsman" of mine, Ruth iii. 9. He is one of our next kinsmen, nigher than the angels by far, for they could not redeem us without marring their own inheritance. Bless his dear name, my soul loves him beyond the power of pen to describe, or tongue to express; he has lifted my head above the sinful herd of the earth.

I have through the eternal power of my invincible anchor, outrid the storm in this place, but such a battle I had last summer as you never saw; but God enabled me to go on blowing my horn till the wall fell flat, and now I shout, and hope to save Rahab the harlot alive. Many that used to shoot at my heart, now bow at my feet, my God has so lifted me up. I preach now more than ever, I preach clean from London to Farnham, and God greatly blesses my labours; I think my churches must be called Leahs, for they will have a good dowry, Gen. xxx. 20. I get very weak in body, but my dear master strengthens both body and soul at times; I agreed with him for a penny a day, and I mostly get my pay before the sun sets.

Oh! that I was but as strong as I could
sh, and my heart as warm at all times, surely
would sound his praise till all the winged
sicians of the wood chanted it from vale to
e; and at every place where the beams of
glory shone upon my soul, I would inscribe
n the very trees, to perpetuate the memory
t from age to age. I have ere now preach-
him when I had but one shirt in the world,
that was not worth one shilling, but now
d has lifted me up wonderfully; I forget
poverty, and ere long I shall remember my
ery no more for ever. Oh my dear sister,
me hear of the welfare of thy precious soul,
ray thee. Now may the good will of him
t dwelt in the bush, be with thee, and may
banner of everlasting love be displayed
ore thee, may the high praises of God be in
mouth, and a two-edged sword in thy
d; and may thy faith be like the expanded
h of a bridge, stand the firmer for bur-
s; and may thy love be like the flambeau
the gloomy night, burn the brighter for
ting.

This night I had your letter, and when I
d done preaching, I sit up in the cold to
ite this, and now it is a quarter past twelve;
re I deserve an answer. Write soon, and send
e word how, and I will send some pamphlets
om London as presents. I shall come, God

willing, near to Seven-oaks in the Summer; if I come I will travel to you and preach; send a letter to me, do not mind the pay. May the everlasting love of God be with thee. My dear wife joins in love to you.

W. HUNTINGTON, S. S.

LETTER II.

TO THE SAME.

Ditton, June 12.

My Dearly Beloved and longed for in the bowels of Christ, Companion in tribulation, and Fellow-citizen of the heavenly Jerusalem.

I INDEED take shame to myself that I did not answer your letter before, but I waited to see if God would make way for me to come, and indeed I have been very hardly worked. Last Saturday I preached at Battersea, Sunday forenoon and afternoon at the Adelphi, in the evening for Dr. G. next day in Oxford Road, Tuesday at Richmond, Wednesday at Hammersmith, and last night at Ditton, and now this day, being Friday, is a day of rest to me, and I chearfully sit down to write to you; and I think if my dear and loving Lord permit it, to be with you next Thursday evening to preach.

Let it be late, that the poor working men may have time to come, for I love to preach to them, for I know what hard work is. I believe there is one Mr H. preaches that way, give my love to him if you see him, for he is dear to me.

Dear sister in the Lord, I hope you will find the work revived in your soul, now you are out of your hurry. Oh! my dear soul, how cold is the love of many grown to the ever-blessed Lord, how much clinging to the world. Oh! my dear Lord and Saviour, what hast thou done, or what is thy crime that the world despise thee, and the church forget thee so? Is it not thou that bled, and died, to redeem our souls from hell? Is it not for us that thy garments were red like him that treads the wine-vat? then why, my dear Lord, art thou so lightly esteemed among us? Surely we have rendered thee evil for thy good will to the disquietude of thy soul, and have set up idols, and played the harlot with other lovers, and let them have harbour in our affections. O Lord, forgive our idolatry, and adultery, and keep the throne of our hearts.

I hope we shall have you for our neighbour soon, God willing. My three children are all ill with the hooping-cough, and my wife gives her love to you. I will be down on Thursday as

soon as I can; may the Lord come with me. Amen, so I conclude,

Your very weak and unworthy brother in Christ,

W. HUNTINGTON.

LETTER III.

TO THE SAME.

Dear Betty,

GRACE, mercy, and peace be with thee, and all that love our Lord Jesus Christ, in sincerity and truth. I have heard that you are coming to town at Christmas; I beg that you will make my house your home, as long as you stay in town. You visited me when I was a beggar upon the dunghill, and the good Lord having raised me up from that state of real want, I shall be as glad to see you now as I was then; and that you may share in what it has pleased God to give me; for I hope that no worldly prosperity will ever make me forget, either the coal-sack, or the cobler's seat.

I bless my God for all these undeserved favours, but these are not the portion of my lost and defenceless soul,, no, he has saved poor, wretched, worthless me, and my soul exults in

this better part, that shall never be taken away. Betty, Jesus Christ, the darling Son of God, is the only hope and help, guide and guardian, of poor, lost sinners; he is our all in all, and make him such, for, "The ransom of a man's life is his riches," says Solomon. All the real peace, happiness, joy, comfort, rest, or love, that ever was found, felt, or enjoyed in this world since Adam fell, has been found in the communion and fellowship of the Son of God.

The covenant of grace in the days of old, and the gospel in our days, are published that we might have fellowship with the Father, and with the Son, Christ Jesus; and what is all religion without this? Our fellowship with the Father and the Son, is to be known by faith and love; "Believe," says Christ, "that I am in you, and you in me;" and, "He that loveth dwelleth in God, and God in him:" these are the evidences of our union and communion. This, Betty, makes us happy, comfortable, useful, and fruitful; and without this we are miserable, restless, barren, and fruitless; for, "Without me ye can do nothing;" no more than a dead branch that is out of the vine. The only way to keep this union up, is by watching our inward frames, and the handy-works, and dealings of our God with us, searching the scriptures, meditating thereon,

constant in our prayers, and thanking God for every favour, spiritual or temporal; and see that you be not slothful in these things.

By the help of my good God, I have been enabled now for thirty years, to keep moving on in the work of the Lord, without having a name to live and being dead; "The diligent soul shall be made fat." I am here in my little cabin at the chapel, day and night, and no spot so sacred, and so highly esteemed by me as this; it is to me, Bethel, Mount Tabor, the little hill Mizar. Many a heavy load have I cast off here, and many a heavenly ray, many a sweet foretaste of better days, have I had in this little cot. I did intend to have seen O. before now, but this bad, cold weather, has prevented me, besides, my old weather-beaten tabernacle cannot stand the fatigue of the camp, or the hard labour of forced marches, and therefore I shall indulge myself, and hug my winter quarters till Betty, the white serjeant, comes to my head quarter, to tell me how matters prosper in those parts, where Jesus Christ comes with his word, and whether she thinks this the time to send peace upon earth, or a sword and a fire.

Remember me to your husband and family, all of whom I hope are well, and likewise to Mr. G. when you see him. A happy Christmas, and may the blessed Son of Mary, be the

son of Betty, for Christ is conceived in the hearts of believers, as well as in the womb of Mary; hence Christ's confession, "He that hath my word and keepeth it, the same is my mother, my sister, and my brother."

Ever your's

W. H. S. S.

LETTER IV.

TO H. B.

Dear Fellow Labourer.

I THINK your present cross is to teach you to cease from man, whose breath is in his nostrils, for wherein he is to be accounted of. Where there is no cross, there is neither life, humility, nor power; in all these things is the life of our spirit, by these we are humbled, and after the trial is over we return, like our Master, in the power of the Spirit. There is a daily cross allotted us, and if we watch, we shall daily find it, and feel it too. Sometimes I am altogether lifeless, and at the same time so careless, that it seems a matter of indifference to me, whether I pray for quickening grace, or hug my carnal ease. Again, I have six or seven times to preach, and not one text

have gone on till I have lost myself, and stripped them of all the dew that the Lord had before distilled on their souls. When my own soul hath seemed in private to rise like a cedar in Lebanon, I have been barren in the pulpit, and the garden has visibly withered, like a green herb; and on the other hand, when I have been long occupying business in deep waters, they have seemed to be at the desired haven. This, Sir, is the way I go on, and in my glass you will probably see your own face. Peace and truth be with thee.

Ever thine,

W. HUNTINGTON.

LETTER V.

SATAN's blasphemies will do us no harm; his darts differ much from our crimes; conscience doth not accuse me, nor doth the Almighty slight me, nor frown upon me, because the devil is displeased with me, and bends his bow at me. The king of darkness loves to have quiet and peaceable possession of the palace, and to be encompassed with all his own armour.

Enmity to God, prejudice, blindness of mind,

rebellion, hardness of heart, accumulated guilt, infidelity and insensibilty, this is the armour wherein he trusts. Thus armed and enthroned, he smokes his pipe, while we perform his drudgery, obey his commands, and submit to be captured at his will. But when the stronger than he comes upon him, he takes away this armour; the true light shining, rends the vail; the power of God bends the will toward the Lord God of Israel. Reconciliation inclines the mind to favour the rightful overeign; the force of truth batters and beats own unbelief; discovered mercy makes us ick of rebellion, and to loath ourselves r it. The anger of God makes us tremble at the thoughts of sin, and the dread damnation makes us sick of satan's works, nd drives us to seek and call for deliverance. his is the work that disquiets the habitation f dragons, it sets fire to the cockatrice den, nd disturbs the hole of the asp.

The devil finding himself disturbed, tries hard to pull his armour about him again, and labours at carnal reason, at enmity, at unbelief, at prejudice, and every other piece of his old armour in turn, in hope of regaining his lost possession. But as light and truth, faith and hope, love and peace, joy and comfort gain ground, he despairs of success, and grows desperate; and feeling the force of divine influ-

ence and operations, which he himself once knew and enjoyed, this enflames him with wild, distracted, and infernal rage and jealousy; and in this unparalleled and never to be subdued enmity, he hurls his infernal shafts through us, even at the Almighty himself, at his dear Son, and at the most Holy Spirit, and his glorious work; even at the scriptures, at the saints, and at every branch of divine worship.

But at times God gives him such dreadful rebukes, that he is obliged to be off; and then he goes, being exasperated against God to the highest, among the saints, to see what mischief he can do to God among them, but these are dry places. Here he seeks rest but finds none, for satan can feed upon nothing but the most impure lusts and corruptions of men, in these he rolls, basks, and gluts himself; hence he is called a foul and an unclean spirit; and all these being the lusts of the flesh, and the flesh being dust and ashes, "Dust," it is said, "shall be the serpent's meat." But after all his toil and labour, "He shall not hurt nor destroy in all my holy mountain, saith the Lord," Isa. lxv. 25; and the blessed antidote against this, is the knowledge of the blessed Messiah, for so it follows, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. xi. 9. The blessed Spirit testifying of Christ to us, is the only way by which

satan is routed; "When the enemy shall come in like a flood, the Spirit of God shall lift up a standard against him." Be strong, fear not.

W. H. S. S.

LETTER VI.

The Cabin.

The troubler of Israel and the plague of Egypt is coming once more according to custom, to enquire after ——, hoping in God that he is worse than when I heard from him last; for then he was not half bad enough. Desperate cases spread the fame of the great physician, for the patient when restored cannot keep silence. As long as one spot of leprosy remained in the leper, he was shut up other seven days, and the priest was to look again. If one red spot appear in the head, then pronounce him utterly unclean, the plague is in his head; cover his lip, and let him cry, unclean, unclean. But if the leprosy, all white like a hoar frost cover him all over, he is clean, pronounce him clean, Levit. xiii. All his comeliness, like Daniel's, is turned into corruption, yet he is greatly beloved; in his flesh dwells no good thing, yet he is complete in him.

We, poor miserable wretches as we are, shall do more with the eternal Son of God than all the devils, or all our sins and corruptions, though these are many and mighty, for Christ hates these with perfect hatred; but the souls of perishing sinners are precious in his sight. You are not one half so bad, so low, so deeply sunk as I was; I was so deranged, lost and absent, as not to know my own master when he spoke to me. Had I been a person of wealth, or had been a kin to people of property, I had been confined; but being poor, none troubled me with a madhouse, because of trouble and charges, and bless God for my poverty. "Be strong, fear not, God will come, even God with a recompence, he will come and save you." The Spirit of God bids us pronounce these words to those that are of a fearful heart.

Christ's commission is limited, and restricted to but a few cases; not to the whole, to the full, to the righteous, nor to the pure, nor to the wise, nor to the prudent, nor to the understanding, nor to the honourable, nor to the applauded and approved of men. His commission is to the lost, those with the curse of the law in them, and that curse partly executed, called the wrath of God in them, attended with the snares of death and the pains of hell; these are the lost sheep of the house

of Israel. Insolvent debtors want the surety, prisoners want liberty, and slaves in chains want freedom; the dead want life, and those that are ready to perish want bread. The elder son, who never at any time transgressed the commandment, and the pharisee who was not as other men, are far enough from this list; "Bring in the poor, the halt, the lame, the maimed, and the blind, that my house may be furnished with guests." These are the poor wretches by whom the Saviour is much wanted, and to whom he is a most welcome and an acceptable guest. Such approve, applaud, and admire the wisdom and goodness of God; and such will never contend with the Almighty, about who shall have the glory of a sinner's salvation; it touches such sensible souls to the quick, even to speak a good word to them, much more to speak a good word of them.

I have been to ——, or you might have heard from me before. The first time I went there, a meeting was open for me; the next time a chapel in ——, was open; the last time all was shut, but a barn that would hold five thousand; and sure I am that meeting and chapel both would not have held my audience. I found several more poor souls wounded; and this last time I believe greatly increased the number; the devil forestalls my market, and

God would lead me about the country, and fix my abode here and there wherever he pleased, and make me a public example to others; hence I was sure, and so it fell out, that even my master could not, dared not even discharge me, though to him I appeared quite deranged.

I was glad to hear, that you was still struggling; the fight of faith is a hard battle, especially when unbelief shuts us up in bondage, and shuts us out of the joy of the Lord, yet like a grain of mustard seed, it works under all the burthens, and within all these gates and bars, and will be at times looking, watching, waiting, longing, and expecting; and sometimes it will reason, argue, and conclude, Who can tell? peradventure it will terminate in good at last; if God were a mind to destroy me, he would not have shewed me such things as these. Nor can the devil, either by guile or violence, gain a complete victory over it, though he try hard: I mean he cannot turn the soul from groaning to God, and looking for help, nor sink it in black despair, nor drive it from the society of the just, nor into the scorner's chair, nor into open despite against the power of God, nor into atheism, nor into all manner of uncleanness with greediness, nor into desperate blasphemy against the Almighty,

s into a state, of insensibility, though he hours hard at all these.

The soul that God rebukes and chastens, at soul the breath of God quickens, hence ere is perpetual changes; sometimes fervent ies, and sometimes morose and sullen silence; metimes keen sensations, and sometimes a reless stupor; at other times strong fears, d then again a regardless indifference; somemes an army of terrors awakened at once, and ter this often a desperate hardness. But lessed is the man whom God chastens, and aches him out of the law, that he may give s wearied soul rest in Christ Jesus, till the t be digged up for the wicked. God inructs us with a strong hand, that we ay not say a confederacy; it makes us sinalar.

There is a set time for every purpose, and a t time to remember Zion; and God somemes lays us long in irons before that time mes, to keep us from running to mischief; to ep us from a superficial, and an empty prossion; and to keep us from the puffs of prosrity. Without a sense of the plague of the art, men soon leave their profession; and ithout the ballast of a daily cross, they are on overset by vain applause, or the smiles of rovidence: "The turning away of the simple all slay them, and the prosperity of fools

shall destroy them; but whoso hearkeneth unto me, shall dwell safely," Prov. i. 32, 33. Stand fast in this, that you are a lost sinner, a wounded sinner, and a perishing sinner; and Christ came to save the lost, to bind up the broken hearted, and to feed them that were ready to perish. And was you to bring forth such texts against the devil himself, I know that at times he would skulk off in silence, for he cannot stand the sword of the Spirit, though handled by a sinner in chains.

W. H. S.

LETTER VIII.

I PERCEIVE that thou art at the bar where inquisition is made, where past follies, and the root from which they sprung, are sifted up to the bottom; and when the accuser of the brethren, the old enticer, tempter, and ringleader, turns accuser; and at which times law and conscience are both in verdict, and in testimony against us. But remember this is not being beaten with many stripes in hell, nor is it the last assize where and when the door of hope is shut, the flood-gates open, and prayer cannot come nigh the judge: the throne of grace is at thy back.

"We have an advocate with the Father;" and those that are strangers to this trial, never saw, nor felt, the need of Christ in that office. Indeed I expected something of this sort upon thee, politicks had almost preyed upon, and eaten up, the vitals of gospel simplicity; my desire is that —— may be tried, because of his answers for wicked men, Job xxxiv. His heart, his affections, his best wishes, yea God's speed was hastily desired in the behalf of the worst enemies that God, or Christ, or his church, or his gospel have in this world, I mean the French papists; shall we bid these God speed? "Shouldest thou help the ungodly, and love them that hate the Lord?" 2 Chron. xix. 2. "Thou shalt not seek their peace, nor their prosperity all thy days for ever," Deut. xxiii. vi. But why? because the pope is Balaam, who holds the doctrines of Balaam, and casts the stumbling block of his iniquity in the way of God's Israel; and all papists who pay tithes to him, hire him to curse with bell, book, and candle, the Israel of God; therefore thou shalt not seek their peace nor their prosperity for ever.

My universal charity, mentioned in my Skeeton, cost me many a stripe and groan, and God will cure —— of this disease. God has given the papists up to the father of lies, to

believe a lie; and now to him that was a murderer from the beginning, that they may kill each other, and that the devil may reap his own harvest. But who would wish to die in peace, in affection, and in heart-felt union with these? "Gather not my soul with sinners, nor my life with bloody men," Psa. xxvi. 9. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they have killed the saints, and in their self-will they have digged down the wall of salvation. Cursed be their anger—but I spare thee, Gen. xlix. 6.

Persons whose consciences are exercised with, and influenced by, a spirit of legal bondage, which is nothing else but the wrath of God in the law, which stirs up the carnal enmity of the heart, and fills it with servile fear, vexation, and torment; I say persons thus influenced are continually striving in their own strength, vowing, and making many laws of their own. One drinks water, till he is advised to a litle wine for his often infirmities, another eateth herbs; there is no end to, "Touch not, taste not, handle not, which all are to perish with the using," Col. ii. 21. 22. The gospel forbids not the lawful use of any necessary, but the abuse of it; thou mayest eat and drink what thy soul lusteth after, so

as thou art but grateful to God for it. Read the fourteenth chapter of Deuteronomy.

W. H. S. S.

LETTER IX.

My Dear Brother.

HAVING this morning begged of the Lord to make all thy bed in thy sickness, and to strengthen thy faith under a languishing body, to renew the inner man as the outward man decays, that the image of the second Adam may shine with glory on thy face, as the image of the first is about to be defaced; and this must be the case, for our God is the health of our countenance, our saving health, our healing balm, our hidden life and length of our days, or the continuer of our life in eternal day.

Thou art going from the evil to come, and wilt be hid in the day of the Lord's fierce anger. The nearer thou comest to the heavenly country, the more will every incorruptible principle struggle to get into a life of glory, being ordained to reign through the righteousness of Christ to eternal life; and under these opera-

tions thy soul will aspire, and enlarge, as light shines in, and love enflames; the earnest is often most precious, when the great reward is at hand. No doubt but thou wilt rise and fall in the balances of the sanctuary, because there are two nations within, but corruption cannot inherit incorruption, and therefore this must be put off, that glory may be put on; between those thou wilt mount and sink, but he has told us the end from the beginning, that sin shall not have dominion; but the end of faith shall be the salvation of the soul.

You are commanded to watch his hand, to try the firmness of the foundation, and to prove his faithfulness; our end is promised to be peace, and hope is to be enjoyed in death, and the death of a saint is to be precious in God's sight; therefore watch, and make full proof of these things: and if these things fail not, as I am sure they will not, set to thy seal that God is true. God help thee, so prays the Coalheaver. I have sent these scraps to my brother clergy, to read to our highly honoured friend, now in the furnace, dismissing the dross, and encreasing the gold; enduring the last stripes, to prepare him for the highest acceptation.

W. H. S. S.

P. S. The above was all written this morning, but your's with the best of tidings is come; nevertheless I send this, and the Doctor says, Adieu vain world, and fare ill siu, death, and devil, while all that believe shall fare well.

LETTER X.

Happy, thrice happy are we, who have the God of Jacob for help, who makes us wonders to the world, the admiration of angels, and riddles to ourselves. I am now an old man, and yet a new creature; I totter and tremble, and yet am a brazen wall, and an iron fence; nothing but frailty, and yet possess everlasting strength. A bruised reed, and yet an invincible column; stark naked, and yet adorned with seven robes; divorced for spiritual adultery, and yet a chaste virgin; near seventy years old, but only forty years of age; a condemned criminal, and yet just before God. Man and conscience less and worse than nothing, and yet much more than that noble creature called man; often ill, yet possessing saving health, and never sick, Isa. xxxiii. 24; thrice dead, and four times alive.

A polluted leper, yet without spot; an enemy to God, and yet in the highest friendship with him; a vile sinner, and yet a thrice sanctified saint; a beggar, and yet an heir of three worlds; a worm of the dust, and yet an angel of God. An awful rebel, and yet an ambassador of peace; nothing but evil, yet filled with all goodness; a mass of corruption, and yet incorruptible; a child of wrath, and yet a child of God; a cloud of darkness, and yet a shining light. An ignorant fool, and yet a wise spiritual teacher; naturally barren, yet the father of an hundred sons; the last of all, yet few before me; a servant of servants, yet crowned and anointed king; in the lower room, yet in the highest seat.

A native of Cranbrook in Kent, yet born and brought up in the city of Zion; never from the dunghill, yet always filling a throne of state, Job, xxxvi. 7. The appearance of a thief, yet a son of the King of kings; an incarnate devil, but a temple of the Almighty; a smutty coal-heaver, but a priest of the most high God; a labourer in the vineyard, and a ruler in Israel. A condemned heretic, yet a teacher of the Gentiles in faith and verity; a man of a bad spirit, yet blessed with an holy one; an antinomian, yet influenced with truth and power; the offscouring of the earth, yet the treasure of heaven; the bane of mankind, and the delight

the Almighty; an ill savour to sinners, and t salt to preserve them. The Kentish man ids to the man of Kent, the compliments of e season, to wit a comfortable Christmas, d a peaceable new year.

W. H. S. S.

LETTER XI.

TO MRS G.

NOTHING my dear Sister has kept me so ng from acknowledging the receipt of your bas-t, but the hard labour and fatigue of writing e book in hand, which seems to grow so fast my mind, and to swell so big in my hands, t I know not when I shall finish it. These, dear girl, are not times for the poor of the ck to abound in liberality; I was pleased at e good will, but the deed must hurt you; sides, the poor oppressing the poor, is a eeping rain that leaves no food behind. Prov. xviii. 3.

The Lord maketh poor and maketh rich, to me he gives a fortune in gold, to others in ith; the former lives upon his stock in hand, e latter by faith on the Lord's promised unty; the former is an independent, the lat-r a pauper, and of all trades that is on foot,

begging is the best. Heaven is the mansion house, the cross the door-post, Christ the door, God the benefactor, the sensible sinner the beggar, the Spirit the pleader, faith the hand, conscience the mouth, and nothing can feed it but blood, righteousness, peace, love, comfort, and experimental knowledge. His flesh is meat, his blood is drink, his comforts are milk, his love wine, his peace a river; and to eat the little book is to feed upon knowledge and understand-ing.

This last is a dry crust put between our gums to mump upon, when weaning time comes on, which are bad days for little ones, who would much rather quiddle the breast, as long as there is a drop to be got, but it must not be so done in our country, for fear of making us pot-bellied, large bodies but little heads, much life and power, but no wisdom or knowledge to defend ourselves against thieves and robbers. Farewell, be a good girl, and mind your books; the day book, conscience; the post book, the bible; the ledger, the book of life: and when it is well with you remember me. My love to your husband.

Ever your's in faith and love,

W. H. S. S.

LETTER XII.

I AM sorry that you should have any tossings to and fro about me, I should always inform you if any thing was wrong or displeasing; all that I long for is, to see you established in the faith. Let the two nations struggle together, I know which is to gain the mastery, the elder shall serve the younger, the old man shall submit to the new. They that have no changes fear not God, therefore expect the lot of them that do.

One single member of the new man, is more than a match fore very member of the old one; grace, yea every grace shall reign. As light breaks in, it will extend and spread itself, and in this light they will see what is the hope of his calling, and the firm foundation he has laid for hope to rest on. The whole war between flesh and Spirit, is of the Lord, he is concerned in it, and will overlook it. The captain of our salvation is principally concerned in it, and as for us our chief business is to look on, observe which is likely to be uppermost, take part with the new man, pray for more forces to assist him, and to be thankful for every victory that he obtains, and for all the seasonable succour, sup-

[redacted]

LETTER XIII

TO MRS. L.

My dear friend,

I should have answered your's before, but my book has been long in hand, and I did expect you would have come before now. Your's savoured of trouble, and many complaints; it is the wise man's saying, that a brother is born for adversity, as I believe every real brother, or brother born again, is. Enmity between the serpent and the Saviour, between Christ's seed,

and the seed of the serpent; enmity I say between these, is put by God himself; and Christ came not to send peace here, but rather divisions, a sword, and a fire. Between grace and corruption there is, and must be, a continual war; hence self-denial, and a bearing of this cross, comes on daily.

And besides this, the rod and the furnace, to purge every branch in the true vine, this is from God the Father; spiritual desertions from Christ, "Verily thou art a God that hidest thyself, O God of Israel the Saviour," Isa. xlv. 15; great support, and kind aid and assistance from the Holy Spirit, and sad deadness, reluctance, and cold indifference for the want of it. These are the ground work of all the changes which the believer passes under, and they that have no changes, fear not God. But even this is called a gift, and is such an one, as many in sensible apostasy would gladly embrace; "It is given in your behalf, not only to believe in Christ, but also to suffer for his sake;" and they that share not in this suffering, are sure to have their portion in a worse lot. But sure I am, the Lord's power is never made so perfect as in our weakness, when heart and flesh both fail.

There is life in every grace of God's Spirit, and though these often appear at a low ebb, and

ready to die, yet we continually see a revival; and seldom do we see all grace sunk and down together. Faith may stagger, as in David, when he fled from Absalom; love as in the church of Ephesus; deadness as in the church of Sardis: but hope and expectation keep the field, this anchor is sure; was this to give way, we should be utterly cast down, for the Lord upholds us with his hand; and out of this hand they shall never be plucked, come on us what may. This I am sure of, that as afflictions abound, so also shall consolations abound; and the deeper the work, the clearer the bottom, the firmer is the joint with the foundation, and the brighter the evidences God says, and I believe it, that all things work for good to them that love him. Farewell, my love to Mary, and accept the same.

W. H. S. S.

LETTER XIV.

TO THE SAME.

The Cabin, Monday Morning.

SATURDAY night when I arrived at the Cabin, I found my dear friend's letter, for which I thank her kindly. The communion of saints is an article of faith, and where there is communion there must be a union of spirit; and this appears in your's, you had a part of my burden laid on, before you knew of the load I laboured under; "This is the Lord's doing, and it is marvellous in our eyes." The eavy tidings were brought to my ears last aturday was a week, when I arrived at the apel, after returning from ——, and a heavy, stless night I had of it; my heart was hard, soul dry and barren, sunk, and shut up. Sunday morning it began to thaw and move ttle, and I got through the day better than pected. Monday and Tuesday sweet meek-, contrition, humility, and self-abasement ssed me, and much energy, fervour, and gement of heart at prayer, insomuch that owels yearned, my heart glowed, my n lightened, faith and hope sprung up, ent out into exercise, and I felt in my-

self as if the heavens were in motion in my behalf.

You know not the indignation there is in these against Christ and his cause, it is deemed mere jest, and made a scorn, derision, and ridicule of; but God can support me, and bring me through all the brow-beating that I may be exposed to. But as the imprisonment of Peter moved the church to pray without ceasing for him, I thought I would endeavour to move the same army with banners in my cause, knowing that God will hear and answer prayer, and he bids us pray for each other. It is true the path is through much tribulation, but, "Surely," says the wise man, "there is an end, and thine expectation shall not be cut off," Prov. xxiii. 18.

Sorrow and sighing will never take their flight, till that which is perfect is come; then all kindred souls will enjoy their own friends, the wicked shall cease from troubling, and the weary be at rest, Job iii. 17. My heart is with many that are gone before, it is with some going off the stage now, and not a few will be left behind when I go; but the cord of love, the bond of the covenant, runs through all the disciples, and binds them up in the bundle of life with the Lord our God; and this threefold cord, or the love of Father, Son, and Spirit, is not quickly broken. Give my kind love to

Mary when you see her, and depend upon it, that I shall never forget my dearly beloved friends in the Lord Jesus.

Your's, evermore in him.

W. H. S. S.

LETTER XV.

TO THE SAME.

The Cabin.

I RECEIVED my dear friend's letter, but am deeply engaged with my book, having been much hindered in the work. I was sorry to hear of so sick a house, but we are born to trouble, and troubles are good when we consider who sends them, and for what end they are sent. R. has lost her fine child, and she is now at my house low indeed, both in body and mind, and yet I perceive this has been attended with a hope in the mercy of God, through Christ. God is never so far from us as when we are most at ease; he is a present, a very present help in times of trouble. Follow hard after him, and seek his face evermore, for they that seek the Lord, shall want no good thing. I am a living witness of this, I never saw his providence so clear, and so bountiful as of late,

and not from the quarter that you suppose, for I will not be brought under the power of any, but it has flowed in from all quarters.

The infirmities of old age crawl on, and so our kind and dear parent lightens other loads. I never omit, neglect, or forget you, nor the poor souls at B. in my prayers; I have you and them always in remembrance at these times, go when I may, and I know I am heard. I heard the week before last that poor J. was very ill; last Sabbath was a week, I rose early in the morning at the Cabin to pray for him, and was sure I prayed in faith, and was heard; and I asked the Lord to convince me by the first passage I looked at, that he had heard me, and it was this: "He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he prayed unto him he heard." I sent the whole account to J. and received for answer that on that day he began to amend, and preached twice; and in the evening he was so assisted and led out, as to be a wonder to himself, and to all the people.

At the same time came word that ——— was exceeding ill, and had great confidence that God would hear me, if I prayed for him, I did and was much led out, and when Mr ——— returned at noon and told him, he replied, I knew it, for I felt myself getting better at the

same time. Farewell, be of good cheer, and we shall win the prize of the high calling of God in Christ Jesus.

Ever your's, most affectionately,

W. H. S. S.

LETTER XVI.

The Cabin, Monday Morning.

YESTERDAY I saw the little builder, who informed me that thou art still alive, and among the little knot of seekers, after so many deaths, and so many apostacies; blessed, for ever blesssed, be the most propitious Father of all mercies, and God of all comfort. O that thou didst but know what my poor soul gained by occupying business in those deep waters, thou wouldest hug thy chains, kiss the rod, and call every bitter thing sweet.

The reflections of divine anger, the recoilings of conscience, the impressions of holiness, the entrenchments of justice and severity, are the dark side of the mount, these lessons are learnt in the secret place of thunder; Moses' beams will shine in the face of a mediator, when this humbling, searching, and trying exhibition vanishes away. Then, then comes the moun-

tains of myrrh, and the hills of frankincense; and thou shalt see the King in his beauty, and the land that is very far off; and this transforming and soul-dissolving vision, will leave thee a silly dove without a heart, for thou wilt find it hard work to hold one thought down to the things of this life. And be sure of this, that as far as thou goest in deep waters, and heavenly flights, so far wilt thou understand the lamentations and triumphs of Zion, and no further; all besides is mere speculation. I have blessed my God with millions of tears for bringing me the way that he did, though it was grievous to me.

No law-work, no legal terrors abstractedly considered, will wean us from sin, from the world, or from the vanities of it, much less drive us to like Christ, or his truth; this is done by the various operations of God's most blessed Spirit, which attends the convictions of God's elect: he quickens us, and makes our feelings keen, which smart we feel. All hungerings and thirstings, cravings and longings, meltings and humblings, all the sweet fits of pious grief, self-dislike, self-abasement, looking to Christ, feeling for him, condoling him, or sympathising with him, attended with cutting, and yet pleasing regret, compunction, and contrition, are from Christ; and do you ob-

serve this, the Spirit, says Christ, shall testify of me.

Now when the law works alone, the bondage, fears, wrath, and terrors of it, these are dry parching, and hardening; they make the soul stubborn, sullen, obstinate, perverse, inflexible, proud, selfish, and as if we were injured, which ends in hatred to God and self-pity. The carnal mind cannot be subject to the law, nor does the law exclude boasting, nor can it; nay, sin by the law forbid, and by the law stirred up and irritated, works in our members to bring forth fruit unto death. Hatred to God, self-pity, self-seeking, self-applause, self-vindication, and self-justification, are all the fruits and effects of the law, as may be seen in the elder brother of the prodigal, the servant with one talent, the Jewish pharisees, and all the professing goats at the great day, who have done many wonderful works for Christ.

Now on the other hand, every evangelical sensation, influence, or operation of the Holy Spirit, which succeeds the cold north wind of the law, and is called the south wind, this always humbles, softens, meekens, and melts the soul; and under these, not the wrath of God in the law is uppermost, but Christ in the gospel, he is predominant in the mind, thoughts, and affections; the Spirit testifying of him while these things are felt. Indeed all these

budding hopes, pleasing griefs, and pious moans, are the effects of grace, by the Spirit, from Christ's fulness; and self-abasement, and love to Christ are the unalterable fruits thereof. Tell —— to persist, who is to harm us, if we follow what is good?

W. H. S. S.

LETTER XVII.

According to account there is evil counsel taken against ——, as well as against me. It is a grief to the children of this world, and to their father the god of it, that we are permitted to crawl upon the earth; but so it is, that Immanuel, God in our nature by incarnation, is God with us, and he as such is heir of all things, even from the throne of glory to the smallest shrimp in the sea, Psa. xxiv. 10; viii. 8; plead this and stand still, watch and wait. In all my calamities I give myself unto prayer, I attend to this very thing, and hitherto both men and devils have fell before it.

The warlike preparations of Assyria, the counsel of Ahithophel, the plot of Haman, and the expectation of the Jews against Peter, were all marred by humble and simple prayer; and is there any thing too hard for the Lord? I

now there is no want of power in him, but ere is want of faith in us, yet I find that faith d prayer mutually help each other; the outh is faith's spokesman and interpreter, and ith is the mouth's general receiver. Weak ith, a narrow heart, and a meally mouth, ways go together. Faith in exercise enlarges e heart, and then, "Open thy mouth wide, d I will fill it", Psa. lxxxi. 10. However, ide we still by the door of hope, and by the te of life: for, "Blessed is the man that areth me, waiting daily at my gates:" for in e exercises of faith, hope, and love, we go and find pasture; but unbelief, doubts, and a ld, chilled heart, keep us out. But whether ld or hot, let us pay our court visits, attend l levee days, and not have our seats empty at e feasts.

My present calamity has caused a shaking nong the dry bones, and their care for me ems, as Paul says, to flourish again; and I lieve that many are in hard labour for me, d which will terminate in a closer, firm, and ore solid union; and if God should restore mforts to Ephraim, no doubt but he will re-ore the same to his mourners. If one mem-r suffer, all suffer; if one be honoured, all re-ice. God has made me a savour of death unto ath, as well as of life unto life. One of my

branches of labour is to try them which say they are apostles, and this may be called the hardest and heaviest part of the work; for all the hypocrites in Zion are roused, when their leaders are discovered. I seem to think that I reap some benefit from poor souls' prayers, for the load sits lighter than it did.

W. H. S.

LETTER XVIII.

TO MISS E. B.

I was very sorry to hear of my dear friend's indisposition, hope by this time she is better. Every thing that weans us from this world, and that damps our affections to it, does, under the influence of divine grace, bring distant things near, and endears them to us, familiarizes them to the mind, and makes them appear the more precious to us, when we see the substance and durability of the things hoped for, and how fluctuating, fading, and transient are all things which are beneath the sun. But all above is fulness, it never cloys, it never disappoints, it never produces leanness, it never over-fills; and it is always new, always desirable, and always welcome. How does his

soul-satisfying visits melt the heart down, and fetch all our unworthiness up; how little are we, and himself how great. Every accuser vanishes at his presence, and every daring corruption hides its head; all that is amiss is blotted out at his love-visits, and not one chalk upon the slate at his departure, his visitations preserve our spirits.

O, how wonderful is the change, nothing once before our eyes but death and judgment, hell and endless misery, and already cooped up in the dark regions of the shadow of death, like state prisoners, with the snares of death on the mind, the pains of hell in the conscience, wrath working in the heart, and worse to come expected. But jubilee is come, the blood of the covenant is applied, the gates of brass and the bars of iron are cut and broken, the doors of the shadow of death are closed, Job xxxviii. 17; and terrible meditations are fled; the free woman has kicked Hagar out of doors, and love has cast her bond-child, slavish fear, and all the tormient that suckled it, out with her. He has set before us an open door, and none can shut it; our thoughts have already been admitted there, though once we dared not so much as lift up our eyes to heaven, but our face is now purged of shame, and the conscience of sin, and we can look to the hills from whence

our help cometh: "Thou, O Lord, art a shield for me; my glory, and the lifter up of my head," Psa. iii. 3.

Take comfort in this, my dearly beloved, truth has told us, that where the heart is, there will thy treasure be also. No pharisee, no bond-child, no impostor, no foolish virgin, no hypocrite, no gifted minister, ever could get his heart to God, or to heaven, the residence of God; all their hearts are far from him; no thought for God till brought into captivity, no ascending to God but by faith, hope, and love; these are the things which accompany salvation, and none but the elect are ever favoured with them. I shall hope for a line to know how you, and all your patients are. God bless my dear friend and keep her, is the prayer of,

Her affectionate Friend and Brother,

W. H. S. S.

LETTER XIX.

TO THE SAME.

ar Friend,

I was sorry to hear of your friend's dis-
r, but man is born to trouble, and such
l ever attend him in this world, for there
ttle else. I have been this week confined
h a cold, bad throat, and an asthmatic
gh; but God does not leave me without
ersuasion of a part and lot in the better
ntry. This world is but a temporary stage,
vas set up, and it shall be taken down;
n this stage sin and devils act their part,
all their works are confined to this world;
God counteracts both in the souls of his
s.

the word preached he is pleased to com-
ate his Spirit, and by his Spirit taking
sion of the soul, he produces an incor-
le seed, which liveth and abideth for
this is the beginning of sin's destruction
and it is a truth that, "Whatsoever is
f God overcometh the world." And
race, every incorruptible seed, is born

of God; such as fear and hope, light and life, meekness and humility, peace, love, and joy; and I am fully persuaded that my friend has felt at times, and enjoyed all these: and these can never be lost, but must and shall be found to praise, and honour, and glory at the appearing of Jesus Christ.

It is true they are at times borne down, obscured, and hid from our sight, under the workings of inbred corruption, and may lay dormant for awhile, but even then they may be felt at the bottom; for although they do not go forth in lively exercise to meet the bridegroom, he being hid, yet they stay at home to prop up the heart, to support it, and to counteract despair, so that the heart is fixed though there be no influx of comfort. We stand fast if we cannot walk on, and if these things be obscured a thousand times, yet every visit paid, or revival made, or refreshing sent, brings them all forth to the light again, nothing is lost or missing, without doubt we recover all, and that with additional strength and clearness.

Besides, light abides, for in this we see the works both of sin and satan, though we see not the king's face. Life makes us feel evil, if we do not feel the Lord's presence. Our knowledge is great, and our apprehensions quick, and our observations wonderful; for we know

e is gone, but we must be ignorant of this if re never knew his presence. Moreover, if he tands aloof we know it, if not far off, if be-ind the wall, and looking through the lattice, re are up to it, the soul moves in concert with im; if he comes near, the heart enlarges, if e draws back, it contracts; if he wants in-iting he has it, and if he comes in, none so elcome. And the different graces exercise emselves upon him in various ways, if sharply ied faith works principally alone; if he pities , meekness works; if his presence makes, ur corruption appear, contrition and self-abase-ent move; if we feel him approaching, hope oes forth to meet him; if he shines in with ve, then joy abounds. Upon these things I eep my eyes, and watch them narrowly, and ou art no stranger to these things. And how o we get at them? By our learning. And ho teaches us? The Holy Spirit. My kind ve to Mary,

Ever your's,

W. H. S. S.

all God's dealings with us, God's honour is intended as well as our good, these are inseparably connected or interwoven together; for the least respite, mitigation, or unexpected and undeserved alleviation or lifting up, he expects praise, blessing, thanksgivings, humble acknowledgements, and at this work you may spend and exhaust the transient frame.

The church is called a fountain, because she plays all the streams back from whence they came; there is a continual emanation between God and poor awakened mortals. So in trouble, "Call upon me." "Is any afflicted, let him pray;" neglect these, and you damp the work.

W. HUNTINGTON.

LETTER XXI.

TO MISS B.

To my Dear Friend, greeting.

WITH words of peace and truth. I hope r dear friend in God is still alive by the fa- ur of God, by the faith of Christ, by the irit of the Lord, by the promise of God, the hope of the gospel, by the love of e brethren, by the appetite of the righte- s, and by the activity of the mind; "Be- use I live, you shall live also," says the surrection and the life. I long to see my or little ones, but there is a forty miles gulf tween me and you, yet I am often present spirit; the old orchard still exists in my ad, though I should never more exist in the chard.

The past, the present, and to come, are all esent in the Spirit; God's word is incorrup- le seed, the Spirit makes it so, and it lives d abides for ever; it never dies in the fur- ws, nor rots under the clods, but springs up, d bears fruit, and mightily grows, prevails, d increases. The sweet promises of com- rt, are our breasts; the comforts of the scrip-

ture, the sweet food of babes; the decrees of God our strong meat, for those of full age; and the knowledge of these our green pastures, which feed us with knowledge and understanding, and in keeping of these in mind and memory, and in faith and affection, there is great reward.

All this treasure came forth from God the Father to Christ, in whom all is yea and amen it comes from Christ to us, by the Spirit; and we must keep this good thing committed to us by the Holy Ghost which dwelleth in us. Truth is to make us free, truth is to be our shield and buckler, and what is more, it is to procure our entrance into the kingdom; "Open ye the gates, that the righteous nation which keepeth the truth may enter in," Isa xxvi. 2. "Bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee," Prov. vi. 21, 22. God bless thee, is the daily prayer of,

Your's in him,

W. H. S.S.

LETTER XXII.

TO THE SAME.

Dearly Beloved in the Lord.

I WAS sorry to hear by a few lines from Betsy, that you have been so ill, it shews my dear friend how diligent we ought to be when the good Spirit of our God begins his awakening, alarming, convincing, and convicting work, to work out our salvation, while God by his Spirit is working in us to will and to do. Your convictions were sadly neglected, and the good work suffered to fall greatly to decay at the time of building the house; it tried me not a little, but my former dream encouraged me.

I know what the pains of hell and the snares of death are, and when under them I never rested till I was delivered; and blessed be God I now know what the joys of heaven mean, nor shall I ever be satisfied till I am in the full fruition of them. But let my soul be thankful to my God, my poor daughter Mary is raised to hope, God has begotten her to a lively hope; "We are saved by hope." Hope

therefore secures salvation, though she ma
not as yet be favoured with the joys of God'
salvation; for that which is seen is not hope
Hope is an anchor, it has a mighty hold upo
God, and this hold is attended with a clai
upon him, and this claim has many pleas, o
many things to plead with God; and God wi
own the suit of hope, and honor the hopin
soul; for, "Blessed is the man that trustet
in the Lord, and whose hope the Lord is."

This, Mary, is your state and case, and th
blessing is eternal life; but had my dear frie
been a little more diligent to keep her conv
tions alive, and to have complied more w
them, attended more to them, and have
them more by reading, confessing, meditati
watching and praying, she would at this t
have been adorned with a few more jew
she would have had more land-marks, m
high heaps, more evidences to produce, m
tokens for good, more arguments ag
satan, and more proofs to satisfy a doub
mind. I know this is rubbing salt in
wound, and adding affliction to your bo
but I will tell you of it, and I know thar
old friend conscience, who is a good min
of Jesus Christ, has been labouring at the
text for many days; deny it if you can.

Nevertheless, I am fully persuaded thou

brought off the sandy foundation, thou art chased out of all confidence in the flesh, there is no trust there, for the plague of leprosy is broke out in the camp; the wretched web of self-righteousness is singed, yea the fiery law and the wrath of God revealed in it, has burnt these all up, so that that these refuges of lies have all failed; and all false notions of God, false confidences, and false hopes are also extinct, they are quenched as tow, and will rise no more; these all perished at the presence of God, and what little is now to be found is the better crop, the better glory, and came down from the Father of lights, with whom is no variableness nor shadow of turning.

And sure the divine husbandman will own his own husbandry, his own fallow ground, which himself has ploughed up; for what little sight, knowledge, confidence, hope, expectation, sorrow, abasement, desires, meekness, humility, contrition, life, changes, gratitude, thankfulness and submission is found in me, these are seeds of his own sowing, a crop of his own produce; and O that he would bless the springing thereof, and crown his own work with his own goodness. Seeing that all these are plants of his own right hand planting, will not my beloved come into his own garden, and eat his pleasant fruits? Yes, my dear, he most cer-

tainly will, and that in such a manner, as the eyes never saw, nor heart conceived. Hear what he says to you, "The Lord shall comfort Zion, he will comfort all her waste places, he will make her wilderness like Eden, and her desart like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody," Isa. li. 3. Nor shall all the infidelity of Mary's heart, no, nor even the devil himself, prove me a liar in this, or make my speech nothing worth. Notwithstanding all that I have here promised, she shall have some bitter searchings of heart for her former cold neglect; bitter sighs she will have, and great, undeserved, and unexpected sensations of divine love. Prove me a liar if you can.

Ever your's in him,

W. H. S. S.

LETTER XXIII.

I was sorry to hear by your brother that ——— was dead; but there is an appointed e for every purpose, and an appointed time man, "A time to be born, and a time to ;" these bounds are fixed, and cannot be ed, and we must accomplish as an hireling day. But Christ is our life, the gift of it, preordination of God to it, the promise of the spirit of it is in Christ Jesus, our life is with Christ in God.

n this we must make up our happiness, for rtof this, all is transient, all is fluctuating, un-ain, vain, and vexatious; but this is the better the more enduring substance. "The ran-of a man's life are his riches," Prov. xiii. 8. s my dear friend is the one thing needful, this is the secret blessing of God, which breathed into Adam's nostrils, and that it breathed, formed the soul, and by this thing, man became a living soul; but when inned, the soul still remained, but life was e, and death came. But the same breath ugh Christ is breathed afresh, and this is secured for evermore, and blessed is that that is quickened to feel its need of this

bread. God gives it, Christ came that we might have it, and the animated soul cannot exist, support, or live without it.

As Christ is this living bread, every appearance of him is food to this divine life; we live by the faith of him. If he answers our prayers, if he blesses us in providence, if he baffles and blasts the measures of our avowed enemies; if he blesses the means, if he applies a suitable and seasonable promise, if he lifts up the light of his countenance, if he encourages hope, if he enlivens or increases faith, if he seems to own and honor his former work, if he baffles satan and silences his accusations; if he gives but a calm of peace, a spark of life, a coal of love, or a ray of light, or the smallest flame of joy, O these are sweet scraps, choice crumbs, rich cordials, dainty dishes, and sweet repasts.

W. H. S. S.

LETTER XXIV.

TO MRS. M. now Mrs. B.

Beloved of God,

YOUR's came to hand, and as you have acknowledged me in part, I hope you will acknowledge me to the end, and my doctrine; those whom God makes manifest in each other's hearts and conscience, are fellow-heirs of the grace of life; and those who meet together in the unity of faith in their covenant head, will meet together in the image of Christ, and in God the fountain of life, and Father of glory, in the realms of bliss.

The wretched rags, the fig-leaf dress, the useless web, is a sad bar, a great impediment, and a deeply-rooted deception, which is as a middle wall of partition between the divine wooer, and the wooed. God will draw and present his highly-favoured Hephzibah to the second Adam, in the wedding-garment of his own imputing; she must be brought unto the King in a raiment of needle-work, ready wrought out to her hand, in the preparing which she lent no aid, and with which nothing must be mixed. Adam and Eve when fallen must both

be stripped and clothed by the Lord,
any union could take place between h
inhabits eternity, and them in their lo
Thy match is made, and thy day of e
is come, the Lord Jesus is thine, and
his; to have and to hold, for better fo
for richer for poorer, in sickness and h
life and death, for time and eternity.
but God and the wedded soul knows,
know, what fellowship with the Fat
the Son, and the blessed effects of i
eye hath not seen, nor ear heard, nor t
of man conceived; but God hath
them to us by his Spirit, 1 Cor. ii. 9, 1

Thou wilt find thy present match
Son of David to be attended with t
train of changes, as do in general wait
married folks; there will be many love
and as many withdrawments; some w
braces, and some cold refrainings; f
verse, and silent reserve; provocatio
lousy on both sides, and renewing
doubtful suspicions, and mutual sati
Unparalleled indulgences, with sou
slights and neglects; many heavenl
and many gloomy frowns; the sweete
and the greatest distance; the kindest
and the greatest shyness; frequent vi
lamented absence; banquets of wine,
ters of Marah. The best of house-

the worst of fasting; the highest joy, and deepest sorrow; the sweetest harmony, and strongest contentions: this is for better worse.

Chastity will be sifted to the bottom, and ry disaffected thought, wandering desire, l treacherous affection, will be sought for l brought to light. "His name is jealous," od. xxxiv. 14; and thou wilt often provoke 1 to fulfil his name. Whatever thy present ss may be, thou mayest find it in the law of aliation; God hangs the balance of the sanc-ry in the judgment of all his children, and re is written on the beam, "Hast thou not cured all these things." It is but to reflect, l to come to impartial examination, and the se is soon discovered; conscience will tell e in thy own mother tongue, that it is but asuring back to thee what thou hast for-ly dealt to others, therefore there is no m for complaint, for God gives no stroke the fool's back calls for it. Nevertheless will make thee run to and fro the yard, and k up to heaven again and again yet, for he s merciful as he is severe, and as good as is terrible.

As to creature-comfort, it is nothing but a ad fly in the good physician's ointment, drops gall in the pot of honey. Thou wilt find as I have done, the less vanity the more div-

inity; they who have got the living fountain, will not pine after the broken cistern. The bread of life will suffice, without spending money for that which is not bread, or labour for that which satisfieth not. The glory of the Lord so filled the tabernacle and the temple, as to leave no room for one Levite to minister; and when his power and presence fill the sinner's heart, there is no room for a second, who at best is but a rival. The Lord calls for the whole heart, and love with all the heart.

Cleave close to that friend who loveth at all times, and be thou always ravished with his love, then wilt thou be at home, and wilt always have enough, for he is our dwelling-place, and our exceeding great reward. Unknown friend, farewell. The Lord give thee the blessing of Sarah, the wisdom of Hannah, and the affection of Mary; while I remain,

Thy willing Servitor,
in the household of faith,
W. H. S. S.

LETTER XXV.

TO THE SAME.

To the Daughter of my vows, Greeting, with perfect peace, and at such a Time.

"HAIL highly-favoured" saith the angel o her that believed, "the Lord is with thee; blessed art thou among women. Surely he hath put down the mighty from their seats and exalted them of low degree." Blessed is he that remembereth the poor, and blessed for ever be He, that took notice of thee, to put bee among the fish of my net, that thou ightest be a gem in my crown, yea my crown, r joy, and the crown of my rejoicing in that r, when the seedsmen shall return with joy, l bring their sheaves with them.

Does my daughter maintain her hold of the t of him that is a Jew? And does he spread skirt over her, and appear to be in covenant her? Cleave close to him my daughter, e is a near kinsman of ours, one of our kinsmen; go not from the floor of his nor let them catch thee in any other Glean fast by his maidens, and the rs will drop some handfuls for thee to

glean, and thou shalt gather them even among the sheaves.

O the matchless dignity, the infinite honour, the divine felicity, the celestial triumphs, of a soul thus crowned with loving kindness, and satisfied with the goodness of the Lord; blessed with heart-felt union with the King of kings, and solaced in the bosom of immortal love: all which are the foretastes, the earnests, and pledges of endless life, and eternal day.

Die, O my soul, to the vanities of a sin-disordered world; let it be crucified to thee, and thou to it; die daily, that thou mayest live for ever. Shun the paths of the destroyer, the way of sinners, the counsel of the ungodly, and the seat of the scornful, and delight thyself in thy God; then shall thy peace be like a river, and thy righteousness as the waves of the sea; the candle of God shall shine upon thy head, and the dew of heaven shall lay all night upon thy branch; the visitations of God shall preserve thy spirit, and his glory shall be fresh in thee; thou shalt shine forth as the morning, thy judgment shall be as a robe and a diadem. But is it so? Will the Most High that inhabits eternity, dwell in a broken heart? What He, who only hath immortality, dwell with mortal man? Yea, his delights are with the sons of men. In Zion will he dwell, he hath desired it for his habitation; this is his

rest for ever, God hath spoken it in his holiness, I will rejoice.

A few more crosses and disappointments, a few more deep sighs, heavy groans, and soul distressing desertions; a few more stripes, reproaches, and purifying flames in the furnace of affliction, and all shall be light; the veil shall rend from the top to the bottom, the vision shall speak, imperfections shall vanish mortality shall drop her shroud, and paradise with all her ravishing scenes shall be exhibited.

Having lately obtained a live coal from the altar, and musing over it, the fire kindled, and then I spake with my tongue, till my tongue became the pen of a ready writer. I hope the heavenly rays will attend the scraps, that my daughter may compass herself about with sparks. Betty, farewell, peace and truth be with thee. Greet thy brother in my name a certain saint saluteth thee, while I remain thy willing servant, and ready friend in the best of bonds, and for the sake of the greatest of Names,

A SINNER SAVED.

LETTER XXVI.

TO THE SAME.

Betty,

Is it well with thee? Is it well wit
brother? Is it well with the child?
supposed righteousness discovered? D
fig-leaf dress begin to wither? Does t
posed web appear to be nothing but ne
Is that covering too narrow to hide
guilt and shame that the glorious lig
gospel makes manifest? Is that bed
for thy wearied soul to stretch its
find rest in? Does the perfect com
appear exceeding broad, dead works,
and partial obedience too scanty
infinite dimensions? Is Christ i
obedience the end of the moral,
a sacrifice the end of the ceren
righteousness, the only object
depended on for justification b
acceptance with him?

Is this first and best robe,
needle-work, this fine linen,
this wedding garment seen, a
revealed, applied, received, I
in? If so, the king's daughter

and her garment is of wrought gold; with joy
rejoicing shall she be brought, and shall en-
into the King's palace. Yes, the above work
part already done, it is meet for me to think
of my daughter; for if the Lord draws
r to a self-lost, self-despairing, self-condemn-
sinner, his reward is with him, the spirit of
n prepares the way, opens the heart, and the
r of faith; and the King of glory with all
benefits of his cross, enters in; when every
aght is entertained, and every faculty of
soul hails the King of the Jews.

Betty, when I consider the unfeigned
h that is in thee, that dwelt first in thy great
admother Eve, in thy mother Sarah, and I
persuaded in thee also; O that I yet may,
ough the good hand of God upon me, creep
o a few more houses, and lead captive these
y women, until every thought of their hearts
brought into captivity to the obedience of
rist. The heifer that is taught, shall sub-
t to the Saviour's yoke; the wild ass that is
d to the wilderness, that snuffeth up the
nd at her pleasure, shall be found in her
nth, Jerem. ii. 24; the young asses that ear
e ground, shall eat clean provender; the ox
all know his master's crib, and the good shep-
rd shall lead them that are with young.
ithful is he that hath promised, who also
ll do it. God hath spoken it in his holiness,

rejoice O my soul; thy name shall be legion, for we shall be many, "A small one shall become a thousand:" God will perform it in his time. Plough with thy master's heifer, and thou shalt make known his riddle.

The union of saints, Betty, stands in the confidence of every believer meeting together in Christ crucified, in order to receive righteousness, life, pardon, and peace in him; this is meeting together in the unity of the faith. God shining with approbation in the heart of every saint, and giving them to see the glory of God in the face of Jesus, makes them all light in the Lord. The secret of God's predestination, and the death of Christ for the elect only, being seen, approved, credited, and embraced, under the renewing operations and divine application of the spirit of all grace, is being of one mind and one judgment in the Lord. A most cordial affection to the Saviour above every other object, under the influence of the spirit of love and power, is being joined to the Lord, and one spirit with him.

To have the mystery of iniquity in one's own heart laid open by the Spirit, makes us at once acquainted with the lost estate of all that Jesus came to seek and save; "As in water face answers to face, so doth the heart of man to man." To feel the blessed effects of the pardoning voice of the blood of sprinkling, is

eting with all saints at the fountain God has ned for the household of David, and the abitants of Jerusalem. The union of saints isists of drinking into one spirit, holding unity of the same in the bond of peace, and maintaining a mutual hold of the covenant id, from which all the body mystical, by the nts and bands of love and peace, being knit gether in Christ, and having nourishment nistered from his fulness, increases in num- and in knowledge, by the blessed increase God.

The communion of saints consists of being ibled under God, to communicate know- ge, comfort, strength, refreshing, encourage- nt, support, reviving dew, and holy unction, isonable words and the salt of grace, to cheer oping hearts, and revive languid spirits; it comforting with apples, and staying with ggons jealous souls, who are sick of love; it to feel for them, condole them, succour them, ckle them, and swaddle them. It is to solve eir hard questions, disentangle their perplexi- s, unriddle their intricacies, take up their mbling-blocks, dissolve their doubts, and nove their prejudices. It is to drop a tear their sorrows, to rejoice in their prosperity, feel their cares, bear a part of their burdens, ay for them, and make intercession with God their behalf.

It is to be on one's guard in their company, to restrain christian liberty in compliance with their infant weakness, to check their fleshly savour, to brighten their views, enforce a pure language and the force of truth. To correct their mistakes, to rectify their errors, to pull down their aspiring notions, rebuke their follies, silence their murmurings, curb their pride, and provoke them to emulation when they get cold and lifeless. To shun them in their self-conceit, to whip them if they get wise above what is written, and to be shy of them if their walk is unbecoming the gospel of Christ. It is to find them out, and take them up; and to bring them to the bar of truth and equity, if they prowl beyond their bounds, or break through any of the fences of Zion. It is to break their bones with soft words, to smite them if ungrateful, and to take away their vail from them if they go back to Moses, either for justification or perfection.

Such a watchman in Zion is like one of John's four beasts, full of eyes within and without; and to qualify for such a work, a man had need have the wisdom of Solomon, the faith of Abraham, the zeal of Elijah, the knowledge of Paul, the meekness of Moses, and the patience of Job; for who is sufficient for these things? "But our sufficiency is of God," 2 Cor. iii. 5; and it is well for the ser-

vants of God that it is so; for the children of the night charge us with heresy, the offspring of the flesh exclaim against our bad spirit, and those in the bonds of iniquity censure as licentious our liberty, while the children of falsehood accuse us of errors. Novices give us both correction and counsel, fools attempt to convert us from the error of our ways, those that are at ease call the power of godliness enthusiasm, the hypocrite in Zion blesses God that he is kept from our seduction, while the scorner condemns both the preacher and the preachment.

But, "Having obtained help of God, I continue unto this day," Acts, xxvi. 22; for, "Who shall lay any thing to the charge of God's elect," whom the supreme Judge has acquitted? "It is God that justifieth, who is he that condemneth?" Rom. viii: 33. 34. Those that receive the truth, the truth shall make them free, and those that mock shall find their bands made strong; the lips of truth are a sweet savour unto God, both in them that are saved, and in them that perish; nor shall any soul living have either dew or rain, but according to the truth of the gospel. My daughter is a living witness of this truth, she has gone to many a well without water, and returned with her pitcher empty; she has been under many a cloud without rain, and returned

like the mountains of Gilboa, barren enough. But the promise is fulfilled, God hath heard the cry of the poor and needy, and those whose tongue failed for thirst, have found the fountain of living water, and the well of salvation.

"Drink abundantly, O beloved; drink, and forget thy poverty, and remember thy misery no more." "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works," Eccles. ix. 7; being the works of faith, labours of love, and patience of hope, in our Lord Jesus Christ; into whose merciful hands, and under whose kind protection I commend thee, on whom thou hast believed; who is able to keep thee from falling, and to preserve thee unto his heavenly kingdom and glory; to whom be praise, honour, and love by the whole church throughout all ages, word without end, Amen. The salutation of S. S. with my own hand, which is the token in every epistle, so I write. The grace of our Lord Jesus Christ be with thee, and thy brother by all means; the Lord be with you,

A SINNER SAVED.

LETTER XXVII.

TO THE SAME.

It is enough, the daughter of my vows, and the daughter of my faith is yet alive; I was afraid lest the enemy being permitted to tempt her, my labour should prove in vain; but God hath seen that I am hated, and therefore hath given me this poor child also; and God shall add to me another daughter, and endow me with a good dowry. Surely our little Zion shall be as a fruitful vine against the wall of mine house, and my spiritual offspring as olive plants, round about my Lord's table, thus shall the man be blessed that feareth the Lord; the God of Jacob grant that my quiver may be full of them, who shall not be afraid when they speak with their enemies in the gate.

I thank thee my poor little one, that thy tender care hath flourished for me; I was ill unto death, and expected no less, but God had mercy on me, and not on me only but on my poor despised charge and family, lest anguish them should have sorrow upon sorrow. However, I had this comfort, I was going on my Father's business, namely, to visit

the brethren, and to see how they did, and to carry them a little fresh oil. The animal I have long known and often rode, but whether he took fright at a chaise that stood before him or whether the man that held him pinched hi mouth, I know not, but he reared up and fel back, I went to the ground, and he fell acros me; and surely never did one escape wit whole bones, from such an intolerable weight however, the crush will be attended with pai sufficient to remind me of the mercy of m God, so long as I live. But this is one of th all things that work together for good, t them that love God, and I have blessed an thanked him for it since with many tears; w are in deaths oft, but they that believe sha never die.

Thou need not make any excuse for thy former dislike of me, &c. for those that are my greatest friends, were once my most inveterat enemies; and those who love me most fo Christ's sake, are in the general those tha hated me for the same; nor do any make m glad, who were never made sorry by m There is no standing before envy, she will neve suffer reputation to live; and if she cann blame the conduct of her supposed rival, sh will search the heart, and try the reins, an reproach the Spirit itself. So they dealt wit my dear Lord and Master, they could n

convince him of sin, nor contradict the truth, but they said, He hath a foul spirit, which was the highest affront that could be offered to him, and the greatest transgression that could be committed by them, Mark, iii. 30. And they were provoked to this unpardonable iniquity, by having their mental deception laid open; their sheep's clothing and their mask of guile was rent from them, and the hypocrites in Zion were seized with a panic, and fearfulness surprized them. As their nakedness was discovered, so their malice was kindled, till it enflamed the whole frame of nature, and set it at last on fire of hell: they called the master of the house Beelzebub, and he palmed them upon the devil their father, and told them, "Where I am ye cannot come."

Nor was the poor Arminian that you speak of the first that founded his resentment on the colour of my wig; better they be disgusted at my dark hair, than dark deeds; but it is the doctrines of Christ in my mouth, and not the colour of my head, that gives the offence; and I hope never to be esteemed as a tabret by those who make Christ a rock of offence: I hate them that hate him. But my daughte. is cured of itching ears, God for ever be praise for that, for it is a disorder that most professc are infected with, more or less, and many have

been led by such ears to make shipwreck of their profession, others to pierce themselves through with many sorrows, others into the seat of the scornful, and many into the pestilence that walketh in darkness, until they have met their destruction at noon-day; for to err and perish under the rays of the gospel, is an evident token of utter darkness, or of ending with hypocrites and unbelievers.

I have thanked my God for the hope I have of thee, and of thy brother, and have intreated him to preserve and keep you, that before I have swaddled you the enemy may not be permitted to carry you away, for if I am bereaved of my children, I am bereaved, Gen. xliii. 14. What few spoils I have taken out of the hand of the Amorites, have been taken with sword and bow, and plucked as brands from the fire; such mountains of oppositions, bars of prejudice, and heaps of reproach, hath Satan and his emissaries laid in my way. But blessed be God, who confirmeth the word of his servants and performeth the counsel of his messengers; who frustrateth the tokens of the liars, and maketh diviners mad; who takes pleasure in them that fear him, and in them that hope in his mercy; and who honours them that honour him, and beautifies the meek with salvation.

I have no objection to your hearing any good man of God, or any one that professors call

one of a bad spirit; but O beware of men of candour, men universally approved, men of a moderate spirit, and of peaceable principles, and of a charitable disposition and judgment—this is the devil transformed, it is satan in orders, or lucifer in his ecclesiastical dignity; shun him, and all shall be well. I have cautioned thee, but thy consequence will lead thee through all the bounds that I have set. However, you have acknowledged me in part, and I trust you will, (or your conscience will) acknowledge me to the end. My dear girl, let me have joy of thee, read, search, mark, learn, and inwardly digest for thyself; try and prove thy own work, and then shalt thou have rejoicing in thyself alone, and not in another. Aim at union, communion, freedom, and fellowship with the Son of God; seek his blessed face, his approbation, the light of his countenance, and his Spirit's testimony, and thou shalt find the kingdom of God within thee.

Could my bed, my curtains, my study, or my bible speak for me, they would bear such a testimony of the unutterable felicity, foretastes, earnests, and celestial triumphs of my soul, that would prove to all that fear God that I envied not the mansions of Gabriel. But I have done, and conclude with tears of gratitude to the God of Jacob, who condescends to give so

much success to the worst of sinners; for as the Lord liveth, though I am clad with zeal in the pulpit, I seldom in private go one day dry-eyed to God; I am a Boanerges in public, but in private of a sorrowful spirit, not for fear of wrath, but under a daily sense of superabounding mercy to the worst of sinners. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates," Prov. xxxi. 30, 31. You must take this in the rough; I have no time to cast it in a second mould. If your brother, whom I once saw, would take a copy of it, and some Tuesday-night come home with me in the coach, and give me the counterpart, would greatly oblige,

Your ready Servitor,

W. H. S.

LETTER XXVIII.

TO THE SAME.

MAKE no apologies to me Betty, put no ncomiums on me, my titles and all my honours lay in S. S. my ambition aspires no higher nan to appear what I know I am, namely, a inner saved; this is all my salvation, and all ny desire. Christ hath received thee my sister, and thou art welcome to my barrel, to my amp, and to my cruse, as long as one handful of meal, one ray of light, or one drop of the oil of joy remains in them.

I was glad to see thee, and am thankful to y God for setting thy face Zion-ward, and r honouring his unworthy servant to be the andard bearer, to which all-conquering love mpelled her to submit. And I intreat thee, sister, to bear the cross with fortitude and ence, no cross no crown, no cross no comt, no cross no appetite, no cross no fervour evotion, no energy in prayer, no attention the shepherd's voice, no watchfulness on hand of God, no purging, purifying, rewing, reviving work going on, nay, nor the l-supporting presence of God, who is a very sent help in trouble.

Thus far I had wrote last week; Monday morning. I bless the Lord for his kind condescension, in sending my poor sister such refreshings from his presence; these are dewy seasons, set feasts, banquetting times, halcyon days, days of the Son of man. But the lamb must be eat with bitter herbs, feasts and fasts are to succeed each other; we often go from the banquetting house to the tents of Kedar, and from the glorious report and testimony of our sonship, into the wilderness to be tempted of the devil, as did our Lord before us. "But all things shall work together for good to them that love God, and are the called according to his purpose."

You tell me in your's that you took courage, and begged of Christ to pray for you; not so my sister, Christ is never represented as praying in heaven. He offered up strong cries and prayers as man and mediator upon earth, and was heard in that he feared, but in heaven not so; he perfumes with the abundance of his grace, and the sweet savour of his sacrifice, the prayers of all saints on the golden altar: but as an ever-living intercessor, he is in his various office-characters, and under his eternal consecration and appointment, and in his glorious and finished work, an everlasting intercession: heaven is not a place of prayer, nor a house of prayer, but of praise. Thou dost not under-

stand the wise man, my daughter, when Solomon says, "Let a man rejoice in his own works;" in the lowest sense he doth not mean the works of the flesh, which are sin, nor the works of the law, which can never justify or save; but he means the labour or works of a man's own hands in his lawful calling, as he tells you how he himself at first rejoiced in his own contrivances and performances.

But in the highest sense he doubtless means the good work of grace on a man's own heart, the works of a man's own faith, the labours of his own love, the experience, changes, or workings of his own mind, which is what Paul advises to; "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another," Gal. vi. 4; in his own experience, and not in the experience of another; in his own testimony, and not in the good opinion that another may entertain of the goodness of his state. Thus to rejoice is to rejoice in the good work of grace, begun and carried on in a man's own soul; the ground of this joy is the inward witness of the Spirit, which is better and more sure than the witness of any good man; for, "If we receive the witness of men, the witness of God is greater." Betsy, farewell, be of good comfort; grace and peace be with thee. Amen, and Amen.

W. H. S. S.

LETTER XXIX.

TO THE SAME.

My Dear Sister,

"ALL that will live godly in Christ Jesus, shall suffer persecution," more or less, 2 Tim. iii. 12. It is given on our behalf not only to believe on Christ, but also to suffer for his sake, Phil. i. 29. The tares must be dried for the fire, as well as the wheat ripened for the barn. Israel must wander forty years in the wilderness, till the iniquity of the Amorites is full. The hotter the furnace, the sooner over, it is nothing but a burning caustic, to draw out and discover your bad humour, and to eat off the proud flesh, and then it will be over; "The rod of the wicked shall not always rest on the lot of the righteous, lest the righteous put forth his hands to iniquity."

There is no cause to fear the fury of the oppressor; if God be for us, who can be against us? It is one of the promises of the new covenant, that the righteous shall see their fall. When we see the enemy in the scorner's chair; when he begins to set his mouth against the heavens, and to ridicule the counsel of the

: High, which are evident tokens of per-
n; we know that they are got almost to
orim of their measure, and to the end of
· chain. God stayeth his rough wind, in
day of the east wind; the wrath of man
l praise him when it meets with justice, and
remainder of wrath will he restrain.

ll that I can do for my dear Betty is, to
· for her, to stay her with flaggons, and to
fort her with a few apples; I cannot visit
there is a lion in the way; and she will
visit me, or cannot, being under the com-
d of Nabal. However, kindred souls are
n the closest together, when the farthest
ıder, being under the influence of him that
th all space, aud filleth all in all. It will
be many years before we shall have a happy
a lasting meeting, where we shall talk it
over and talk it out, without having our
bombarded with oaths and curses, or the
versation interrupted with a fallen coun-
ance. Till then, Betty, we must take it
ording to the tenor of the covenant, for bet-
for worse, till death us do part, and not be
id with any amazement. My love to
ther, and a certain saint saluteth thee.

W. H. S. S.

LETTER XXX.

TO THE SAME.

A Nosegay of spring flowers, in acknowledgment of [redacted] new-year's gift.

MY Daughter's kind gift is received,
  Attended with hallowed fire;
Kind Mercy her wants has relieved,
  I hope she'll remember her sire.

If the oil she has drawn from my cruse
  Has furnished her tongue with this tale,
'Tis plain its of excellent use,
  Let her pray that it never may fail.

If Betty's first husband be dead,
  If Betty's divorced from the law,
Let her nveer prove false to her head,
  Nor suffer his love to withdraw.

The soul that is Jesu's delight
  Both devils and sinners shall foil,
Their garments shall always be white,
  And their head be anointed with oil.

My Daughter abides by the flock,
  Tis Dinah that loveth to roam:
Abide in the cleft of the rock,
  Good wives should be keepers at home.

e soul that's ordain'd to repent,
The bowels of mercy shall move;
s folly shall sorely lament,
And weep the contritions of love.

e tokens of mercy benign
Leave lasting impressions of grace,
manifestations divine
Convey'd by the rays of his face.

or rebels with wonder adore
To see their own hardness depart,
en he puts in his hand by the door,
And slides back the bolt of the heart.

e infinite debtor's enlarged,
And ransom'd from death and from hell,
e ten thousand talents' discharged,
And the prisoner creeps from his cell.

glory to sovereign grace,
All praise to a covenant God,
o pities a ruinous race,
And cancels their debts by his blood.

l peace be to Betty and me,
All peace to her brother and then;
ch grace to her mother, that she
May trust in the Saviour of men.

W. HUNTINGTON, S. S.

LETTER XXXI.

TO THE SAME.

Dear Betty,

I AM glad to hear thou art yet alive. My dearest Lord and poor I, are still in harmony, still in union, communion, in perfect friendship, and walking together, insomuch that I scaree refrain a day in a month, weeping over his undeserved, unexpected, and unimplored goodness. No infant was ever more indulged, more dandled, more nursed, more safely led, and kindly treated, than this poor, much-despised, self-loathing Coalheaver. To this world I die daily, and to all short of the sensible embraces of immortal love. Never did his providence appear so conspicuous and so replete, never was his visits more frequent, never was my success in conversion so great. I have had the accounts of five this week. I bless my God in covenant for calling, teaching, and sending me himself; I bless him for keeping me singular, for not suffering me to enter into any connexions or combinations, cords of sins and bonds of iniquity; I bless him for not suffering me to say a confederacy. My sweet-

est moments are those spent in secret, and the sweetest company when quite alone. He makes my study a Bethel, and my pulpit the field of victory; my heart his storehouse, and my tongue both a piercing sword and saving health.

Had I been favoured with a line from thee sooner, I would have come down, and given an exhortation at thy father's house, for I well know that all attempts to get me into a connexion-pulpit would prove vain. Chapels are chiefly built, not for Christ in substance, but for Christ in name; they collect, found, build, and open in the name of Jesus, and for his name but Jesus living in the heart is quite sufficient to bar the doors; these hold fast his name, and have a name to live, but if Christ lived in them, they could not live without the word of life from living souls. We have more deaths than births, and more funerals than resurrections, more scenes of the dead burying the dead, than savours of life unto life: this is a lamentation, and must pass for a lamentation; nevertheless the time will come when Christ will say, what I will not say, namely, that they shall know that there hath been a prophet among them.

O Betty, beware of the snares of the infernal fowler, who lays his nets to entangle, and then

gathers up his charges against the entangled, brings guilt into the conscience, and guilt lets in the accuser; this is the grief of the spirit, and this the death of all comfort. Nothing will suffice but the operations of God, nothing humble us but the deep and lasting impressions of goodness and severity, and nothing will crucify us to this world but Christ crucified in us. Tender my kind respects to father and mother, and to all that love my All, though they they have not seen my face in the flesh. Adieu. Grace and peace be with thee.

Ever thine in Christ Jesus,

W. HUNTINGTON.

FINIS.

GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART VI.

There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Isa. xxiv. 13.

The new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it. Isa. lxv. 8.

LONDON:

PUBLISHED BY E. HUNTINGTON, 55, HIGH STREET, BLOOMSBURY.

1813.

J Innes, Printer, Wells-street, Oxford-street, London.

CHRISTIAN READER,

IN preparing the fifth part of this work for the press, my attention was arrested by a particular passage in the thirty-first letter, and on the ninety-fifth page, the words are these, 'Nevertheless the time will come when Christ will say, what I will not say, namely, that they shall know that there hath been a prophet among them!' This letter was penned in the year one thousand seven hundred and ninety-five, and it struck me as being remarkable because of its coincidence with what forms a striking feature in his epitaph, 'For England and its metropolis shall know that there hath been a prophet among them!' I advert to this merely to shew that it was no hasty conclusion of my father's mind, but that he expressed the same opinion in confidence, eighteen years before his decease.

The first letters of this part are of a very early date, written during his abode at Thames Ditton, and were addressed to Samuel, the husband of Ann Webb, whose name is recorded in the Bank of Faith; she is still living, and feels a pleasure in surrendering them up for a short period, for thy use and benefit.

E. HUNTINGTON.

High Street,
Nov. 9 1813.

gathers up his charges against the entangled, brings guilt into the conscience, and guilt lets in the accuser; this is the grief of the spirit, and this the death of all comfort. Nothing will suffice but the operations of God, nothing humble us but the deep and lasting impressions of goodness and severity, and nothing will crucify us to this world but Christ crucified in us. Tender my kind respects to father and mother, and to all that love my All, though they they have not seen my face in the flesh. Adieu. Grace and peace be with thee.

Ever thine in Christ Jesus,

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and as we cannot now reach each other's ears with our voices, may the Lord enable us to reach each other's minds with our pens. I shall, if God enable me, sometimes write to you, and should be glad to hear from you, and to know your affairs, and whether ye stand fast in the liberty of the gospel. Beware my dear souls of the world, and be not again entangled with the yoke of bondage; and be not of that number that, God says, draw back to perdition, but of them that press forward in faith, to the saving of the soul.

My dear friends, beware of christless talkers, for they are the bane of the church; a man may have all the truths of the gospel in his head, but that will not do, because the scriptures say, "The kingdom of God is not in word, but in power," i. Cor. iv. 20. A man may have a gift of prayer and be a hypocrite, but God's children have the spirit of prayer as well as the gift. A child of God may cry to Christ, when he cannot speak, a hypocrite may speak when he cannot cry; view these things, and the Lord give thee understanding. A hypocrite may cry to God in trouble, but at the same time his heart never taken from the world, such cries God will not hear, because the world has their hearts. Hos. vii. 14; Micah iii. 4. But to the poor in spirit, and to the meek-hearted, God says he will up, because of their deep sighings, and deliver them from the hands of him that is stronger than they.

but say you, our souls have got many enemies; I know it, and there is but one friend; I w the world, the flesh, and the devil are your mies, and I am glad of it, for woe to your souls ou are at friendship with either of these three. are to declare war with all Christ's enemies, when you are nothing but perfect weakness yourself, then you will beat every enemy fight with, Joel iii. 10; but when you are ng in the flesh, you are sure to be beat, Ezek. iv. 16. As for your enemies, Christ conquered m all for us, and when we come to Christ in uble, then he imputes to us the victory, then our enemies must hide their heads in a mo- nt; and as for the devil, faith minds him not, h knows he is nothing but a fallen rebellious el, that lays under the most high God's ever- ing curse, which holds him as a chain in utter ness; and faith's work is to look to Jesus destroyed principalities and powers. But you there is sin; yes, but faith well knows her object and author, has condemned sin in flesh, and if sin is condemned and the sinnerified, then says faith, What God condemned my flesh, shall not condemn my soul that God h justified; therefore says faith, I must look to that was manifest in the flesh, to destroy the ks of the devil.

but say you, the world hems me in, and I am id that will draw me from Christ; I am glad

you are afraid of it, for God says, he that is a friend of the world is an enemy of God, therefore faith looks to him that says "Be of good cheer, I have overcome the world," John xvi. 33. Well say you, but my own wicked, corrupted, deceitful heart, is my worst enemy; yes, but says faith, God's word declares, he that trusts his own heart is a fool, a natural man, and not a saint, for faith says, My work is to look at my other object that prepares the heart; and I, says faith, am the instrument he uses to purify the heart, for I know, says faith, your heart and your flesh will fail, but if yourself will let me alone, I shall point out him to you that is the strength of your heart, and your portion for ever. Well, say you, but if they cannot destroy me, they destroy my comforts, and drive me from the sensible presence of God, into many misty clouds of ignorance, stupidity, and insensibility, and into many dark days of desertion; darkness covers my mind, so that I grope like one blind, quite without an evidence: this is bad to be in, but, says faith, I must believe the promise, and look to the word of God, Ezek. xxxiv. 12.

A good man once said, that God when he converted a sinner, laid his Spirit in pawn to that soul, so the Spirit is the soul's earnest of its inheritance, and so when we die, Christ receives his own with usury. So, my dear souls, let your troubles be what they may, obey God's voice,

God says, "Give me thy heart;" let the blessed Jesus have it, for you can do nothing in mending of it, and he says, Commit the keeping of your souls into his hands; pray let him have it, and he will keep your's, as well as Paul's, till that day. He likewise says, Offer up your bodies, which is your reasonable service, pray, my dear souls, let him have them; and he likewise says, "Commit thy works unto the Lord, and thy thoughts shall be established." Obey his voice for he gave himself for us; give we ourselves to him, and then says faith, "You are not your own, you are bought with a price," 1 Cor. vi. 19, 20; then let what enemies will come against me, says faith, the battle is not mine but God's; and we must turn the battle to the gate, says David, and that gate is Christ.

So then when enemies come to us, say we as the three children did to the king in Babylon, "We are not careful to answer thee in this matter," Dan. iii. 16; for, says the soul, I cannot answer any enemies, therefore I have committed all my affairs into the wonderful Counsellor's hands, to plead for me. So the soul that is married to Christ, says to all enemies if they demand any thing, Go to my heavenly husband, he pays all for me, he paid law and justice too for me; and as all fulness dwells in him, there is enough to pay all demands: and if you have peace with God through Christ, then let faith produce his receipt

to any enemy that asks after it, which is this, He that believes is justified freely from all things, that is your receipt, mark it; when ye thus live, then you live indeed.

Would you know, whether you have got Christ's righteousness on you? depend on it you have if you have got rid of all your own, for whom Christ strips he clothes, Zech. iii. 4; Christ puts no new cloth upon our old garments, lest the rent is made worse. I have much more to say but no more time. Pray give my love to C. and Mr. and Mrs. G. and tell them to take hold, and keep hold of Christ; stretch forth the withered hand, and pray the Lord to lift it up, according to his promise, Micah v. 9. My wife joins in love to you, and I conclude, an enemy to the world, the flesh, and the devil. Christ be with you, Amen.

WM. HUNTINGTON.

I cannot conclude here, now I must go on and make a double letter of it. Would you know whether you have got Christ, and the truth in your heart, and mercy from God through him? depend upon it you have, if conscience condemns thee not. Would you know whether you are made wise to salvation, and your wisdom all from the blessed Jesus, the great prophet? why, God says, he will destroy the wisdom of the wise, and if you are sure you are a fool of yourself,

and have not wisdom in your own eyes, Prov. iii. 7, then be sure your wisdom is in Christ laid up, Prov. ii. 6. Would you know whether you have got saving faith in the blood of Christ? why, if you can discern unbelief to be the damning sin of the whole world, and feel it so to be, this is the Spirit's work in the heart, John xvi. 9.

Where God discovers unbelief, he gives faith; all the time unbelief is hid from our eyes, we cannot have faith, and therefore all that is not of faith is sin; but if you can persuade yourself from what you have felt, and what you have seen in the word, and what you have heard preached, that Jesus is your's, then if you have been enabled to believe, the fruit of faith is peace, Rom. v. 1: Hold him fast in the promises, and that will not fail. Bring what you feel and the word together, and that will stand fast, Isai. viii. 20. Would you know how God causes his people to hear his voice, and how God instructs his people? it is by temptation, and by deliverance from it; by persecution, and by the stirring of corruption, and by doubts and fears, and deliverance from them. By sharp convictions going before, and comforts coming after, by our blindness and knowledge, followed by the light of God's Spirit; by uncomfortable and comfortable frames, by sharp soul sorrow and heavenly joy.

Would you know whether God loves you? he

Our friends at Woking give their kind love to you; God seemed to follow the word with power, some crying under great concern of soul; they lay near my heart, O pray that they may lay in the bosom of Christ. I pray you, withdraw from all that walk unholy, and let the world hang loose on your back, and follow hard after that spirit of love and meekness in which I found you the last time I was with you; all pride, and lightness of spirit, is hid from your eyes in that frame. Beware of vain talk and vain people, watch against the devil, and watch God's hand in answering prayer.

Now, O God, I commit this into thy hand, and their dear souls, praying thee to bless them, and own this to their good, Amen. Tell M. to beware of sin, for if she wilfully sins again, there is no more sacrifice for sin, but a fearful looking for of judgment, as the scripture says. May God keep you all, Amen. We all join in love to your souls, Amen.

WM. HUNTINGTON.

LETTER III.

TO THE SAME.

Ditton.

Dear Friends,

I CONFESS my fault in not sending to you before, but believe me I have but little time. Last Sunday was a week, I went to London and preached, and the Lord was with us indeed, though strangers to each other before. I found soon we were fellow-citizens; the Lord gave me great power in prayer and preaching, and we parted in the language of a friend of old, "It is good for us to be here." From thence I went to Camberwell, and found my dear sister alive to God, and I went to hear Mr. B. in the evening, and had such a time, that I wished to die before I got out of the church. O Lord, ever give me this bread. I parted with her, between twelve and one o'clock, with some of the old prophetic love in our hearts; O heavenly wind, blow it into a flame. Between four and five in the morning I reached home; I do really believe this is better than sleeping.

Last Saturday I was dreadfully tried, by an old enemy that I had been preaching against a night or two before, tried till my soul groaned.

I told a friend that I would at him again when I got out; it is he that our mother overcome by the blood of the Lamb: O God give power. On Sunday morning I went to Moulsey in chains, but found freedom of speech, though no love on my heart; but it was a blessing to them that were bound, God will not let me work for nothing.

From thence I went to Woking alone, not quite alone, for my foe was near at hand, which made me look up and cry heartily to God; yet I was big with expectation of feeling some of the fire of God's love, after this fire of confusion, and going over Seend Marsh, a man that comes to hear me told me that one Captain B. and his wife, and some more people, wanted to hear me preach. I told them if they got together against I came back, I would preach to them. Well, thought I, this will pay for my temptation.

When I came to my dear flock they gladly received me, and the room was full; I found it well between God and my soul alone, and went out to speak, and there were some stood without doors, the room would not hold them. I spake from these words, "Have you received the Holy Ghost?" and God blessed it. Then I retired to get a text for them without, and the bible was shut up from me; O how was I tried, I prayed and cried to God, and I said, there was the greatest multitude I ever spoke to. At last I went trembling out with these words, "But

they shook off the dust of their feet against them, and came unto Iconium," Acts xiii. 51; still in chains, and my dear brother H. pitying me with tears. This concourse of people came from all quarters, a great many hundreds; as soon as I took my text, down dropped my chains, and I never felt out of doors such boldness and power, and all so quiet, so awed, and such power. After sermon they thronged round the door, I exhorted them till my soul wept, and some that I never saw before wept with me; nigh a hundred of them stood round me, and God was powerful with us. They kept me till dark, many wanted to go to Seend with me, so I left them like little children.

When I came to Seend, there were a few people waiting, there had been both foot and horse, but many were gone; they asked me to preach, and they called the Captain out; there was still some foot and some horse. So I went into a house, and picked out a text, and then went out and preached in the dark, all stood still, and I hope God was with us, so I got home about twelve o'clock. On Monday night I preached at Twickenham, after being three times asked, and God was there; some wanted to hear because of the evil report raised about me, and God met them, and sent them away with a very good opinion of me.

On Tuesday evening I preached at Richmond,

some thronged to hear because I had been called a wolf in sheep's clothing, but God was with me; some were greatly cut, others that came to hear the wolf, said, I was well taught of God. This night I preached at Ditton, with as great liberty as ever, God was with us, and some of my dear friends from Kingston, who have strongly opposed me, came to hear out of curiosity; but God sent them home with these words in their mouth, It is worth coming for. My dear friends that gave it out that I was a wolf come to scatter the flock, have since altered their minds, and said that I was a child of God, but no preacher, though they never heard me before. The next words I suppose will be, that I am a preacher but no bishop; Lord, what is man!

A gentleman from London who was at Woking told me, that he thought I was to blame to go to Richmond, and to blame to preach out of doors, because I had no learning; this was a month ago last Sunday; many quality came with him from Guildford, so he distressed my soul greatly. But I went away and poured out my soul, complaint and all, before God alone, till my heart was broke, and then I went out to preach, and I think one of the clearest discourses I ever delivered, and with great power. Then the gentleman called me aside, and offered me money to bear my expences, which I refused; he told me he wished he could give me twenty pounds; he

said I was called of God, and told me never to work journey-work under any proprietors, but to go on as I did, and I am determined to have no master but Christ. So I see from this gentleman, that if I consulted man I should neither preach nor hold my tongue; God make me a preacher, not of man nor by man.

A minister was sent down from London to preach, and to expose me in the pulpit; he said he knew I preached errors, but never heard me. He said he knew I did not live according to the gospel, but never saw me; he said I had left off work, God forgive his lies; he said I preached for money, but I could stand search any time I believe. If any man would give me a thousand pounds, I could not leave off preaching, God holds me with a strong hand. The proprietors threaten laying me in prison, because I am not licensed; after this many people came to hear me at Richmond with keen ears, to hear what a monster of sin I was. I earnestly begged of God in my prayer publicly, that God would shew them whether I was right or wrong in coming, if wrong that he would confound me, if right that power might be felt; and God was with me with a witness, and convinced them all. I must conclude, it is midnight. Pray give my love to all friends. I wish you my dear friends the peace of heaven, and more communication with my dear, dear Redeemer, Amen.

WM. HUNTINGTON.

LETTER IV.

TO THE SAME.

Dear Friends,

When may a child of God lay down? When he can get no higher in his spiritual mind; when no lower in humility; when no further in gospel experience; when there is nothing more new in the bible; when he seeks Jesus in vain; and when he is the invisible image of Christ in full stature.

I tell you when I intend to leave off prayer. When corruption is entirely destroyed; when my heart can no longer deceive; when I have done kicking at the cross, and never a cross to take up; when the world no more deceives my eyes; and when the devil is ashamed to shew me his face.

Two ways I deceive myself, and two ways I am deceived. When I, to encourage pride, want to appear more gracious than I am; and when through fear I hide that grace I really have; when I thought I had strength for a great trial, and sunk at a small one; and when I sunk at the thoughts of a great cross, and when it came carried it boldly: one is strength in weakness, the other is weakness in strength.

I am always in fear. When comfort is gone I fear it will come no more; when I have got it I

fear being robbed; when I am in trouble I am not easy; and when I walk long easy I am in trouble.

Two things I should like to pray for. To be saved from my good works, and to have the sins forgiven of my godly sorrow.

Two things I desire to see, which would strike me dead. To see myself as I really am in God's sight, as a sinner; and to see Christ as he is in glory, and that is the best sight of all; terror always hardens my heart, and to taste Christ's love coming out of a trial, breaks it all to pieces.

One way I commonly get a blessing at Meeting. When the preacher has nothing of his own; when it comes hot from the Lord, given in as it is dealt out, and then it is wet; a discourse laid up in the head is mostly dry.

My dear C. and Mr. and Mrs. G. and all my poor dear souls, I wish you all the blessed Jesus; all is heaven with him, all is hell and damnation without him. O my dear, dear Lord, and God, and Saviour, Jesus, be thou my portion for ever, Amen.

WM. HUNTINGTON.

P. S. Pray let me hear from you. Pray lisp out something of heart-work, that I may guess whether it is Jesus speaks or not. The devil tells me I shall be praised, for this disappoint him, and praise God. I do not like he should please me, I do not like to please him.

LETTER V.

TO THE SAME.

Ditton.

My dear Brother and Sister,

THIS comes with my love to you and all friends, hoping your souls prosper, and am sorry I could not come to you; I did set out to come, but it was so dark and late that I went back again, but my heart was in a measure with you. O how did the devil work me because I could not come, but I know we should meet oftener together, if you prayed for it more; all things are possible to them that pray in faith, for God says, he will be enquired of, that he may do these things for us, and blessed be his name, it is right we should.

O my dear brother and sister, tell God of every trouble you meet with as soon as it comes, for when you try to help yourselves, you fall into a bad temper, and grieve the Spirit of holiness, and satan leads you into darkness. I thought to-night he would work you, and tell you we should meet no more, but do not believe the father of lies; as soon as you find he works on you and makes you cross, go directly and tell God of it, and the Lord will soon bruise his head, for God tells us to cast our cares on him. The devil loves to see

our souls bowed down with our own cares. O thou enemy of all truth, we defy thee in the strength of Jesus, and through Christ we hope we shall rejoice in heaven, when you will burn world without end: O Lord, deliver us from him because he tempts us.

I have had a letter from Mr. H. he gives his love to you both, it is something of the language of Canaan. O my dear souls, keep close to Jesus, and let that be your chiefest work. Follow, my dear friends, that weeping spirit of meekness, that is the frame we walk safe in, and beware of a light spirit, and a light conversation; keep from sinners, and keep humble, and may the Lord bless you. My soul shall weep for you all: remember me to all friends. My wife gives her love; the Lord bless thee, Amen.

WM. HUNTINGTON.

LETTER VI.

TO MRS. W.

Thames Ditton.

My dear Daughter in Christ,

I TRUST, by the Lord thou art highly favoured, blessed art thou among women. It is true, my daughter, thou hast lost a good and a

alive, with her tottering faith. And now Phebe is desirous of knowing what the Lord hath done for me, listen to a parable, my daughter, and I will open my dark sayings on the harp; To thee it is given to know the words of the wise, and their dark sayings. Why, then Jesus is so immense that the heaven of heavens cannot contain him, and yet my heart holds him; he is incomprehensible, and yet I know him; invisible, and yet I see him; immortal, yet dwells with mortal man; eternal, and yet born in time. Now if thou dost not plow with Christ's heifer, thou wilt not find out the riddle, and poor Phebe said it was manna, for she wist not what to call it. See then that thou lay up a little of this hidden manna in thy golden pot, for thou wilt want it in the great day.

I think by thy letter, thou art not grown at all, thou art little of stature, I wish thou wouldest get up into the tree of life; surely thou art ricketty, or else they do not nurse and feed this poor blind child. Thy hands seem very weak, and thy knees feeble, I advise thee to bathe in Ezekiel's holy waters, and do not be afraid; paddle in them up to thy very heart, and drink a little new wine of the kingdom, for thy stomach's sake, and thy often infirmities; and take a little of the oil of joy to anoint thee, for thou knowest not how soon thou mayest be called to stand before the king. Let no filthiness appear in thy skirts, go

in peace, and be whole of the plague of thy unbelief. If I had thee here, I should search thy tent very narrowly, I should examine thy stuff to see if thou hast got an image instead of Christ. Take Christ, and eat him up, for he only creates an appetite.

But you want to know how I go on, why faith, hope, love, and godly zeal, are with me still, and they are very profitable to me for the ministry, but patience I have left at Miletum sick. The old man is with me still, and in a thriving condition; by all that I can do I cannot keep him lame in both his feet, I am obliged to dwell with him that hates peace; but blessed be God I have great success in my labours, and preach more than ever, but am weak in body. You want to know how my wife does, she is with me still in the tent, and a flying in my face every now and then as usual; she is very fond of Hagar, and determined not to part with Moses if she can help it, and he is a cruel husband to her soul; there will be a divorce soon I believe, for he has almost killed her.

Little Ebenezer is well, but cannot walk, and there is another just at hand will tread upon his heels; old Leah has, and will have a good dowry, she is neither barren nor unfruitful. We are all well here at present, and I wish thee better in soul, lay by thy leading strings, and lean on Christ by faith more Betty, mind what I say,

lean on the Lord as thy staff. I suppose I shall receive an answer within a year, for she is idle, she is idle; fare thee well, the God of peace be with thee; I believe I shall see thee by and by. My Dame joins in love to you, in Christ,

WM. HUNTINGTON.

LETTER VIII.

TO THE SAME.

BOTH your epistles, Betty, came to hand, but the first in which you ordered me how and where to direct to you, is mislaid, so that I am constrained to direct this to brother G. who I doubt not will help it to you. Your first convinced me of the truth of what I always thought, that when you left me you went from God, however the elect of God cannot be lost, for they are appointed to obtain the salvation which is in Christ Jesus with eternal glory. Hence the Saviour says, "All that the Father hath given me shall come to me, and he that cometh to me I will in no wise cast out," John vi. 37.

We may procure many rods and stripes, crosses and burdens, to our own souls, which may cause us to go halting to the grave, but nothing shall ever alter the eternal purpose of God, nor prevent

his most holy Spirit, and his eternal love from finding them out. I am a living witness of this, for though I never sought him, yet he sought me; I never called upon his name in truth, yet he called upon mine; and though out of the way of the means, his means made a way to me: "I am found," saith he, "of them that sought me not." "I know my sheep, and they hear my voice; and they shall never perish, neither shall any pluck them out of my hands." "I lay down my life for my sheep, and I give unto them eternal life;" and these, Betty, are the true sayings of God.

I was glad to hear by your last, that you found some encouragement under the word, when in town; I was afraid that your appetite had been so vitiated, feeding so long upon husks, that the provisions of Wisdom's table, and the true bread, would hardly go down; though when the same mighty famine falls on us, as did on the poor prodigal, nothing but the bread of life will suffice; and my soul blesses God for making such provision, and for inviting them to it who are ready to perish. What a hearty welcome do poor sinners meet with, when they bring a craving appetite with them; "Eat O friends, drink, yea, drink abundantly, O beloved;" so true is the word of his grace, that he filleth the hungry with good things, but he sendeth the rich in themselves, empty away, Luke i. 53.

The elder sons by creation, who are in their

first-born state, in the flesh and not born again, frankly own that our heavenly Father never gave them a kid, to make merry with their friends; but those who are predestinated to the adoption of sons, these poor prodigals when they return, obtain the ring of eternal love, the robe of imputed righteousness, and the fatted calf; and though the elder sons are offended with this, yet God will have it so, and there is no resisting his will. Betty, cleave close to Jesus, delight thy soul in him, and make up all thy happiness in him, for all besides is death. Be a good girl, and mind your books, I mean, scripture and conscience, keep there, for out of them are the issues of life.

Ever your's,

WM. HUNTINGTON.

LETTER IX.

TO MR. A.

I WAS glad to hear from thee, my son, but am much engaged with a book in hand, which by visitors I have been much hindered in writing. You must not judge of your success by your different frames, the treasure is lodged in an earthen vessel, that the excellency of the power

may be of God and not of us. He often displays his power, when we are most weak, and his wisdom in and by the most simple means and words, that men may learn to distinguish between the instrument and the hand that uses it. Paul's bodily presence was contemptible, said his enemies, and his speech weak; but his letters were weighty and powerful, and so were his words. Paul's words were seasoned with grace; the more he cleaved to Christ, the more he savoured of him; and the more savoury he was, the more unctuous was the flock. "All his garments smell of myrrh," which is sweet, "and of aloes," which is bitter. Ezekiel's roll, and John's little book were bitter sweets; the sweeter the Lord's presence is, the more bitter his absence; and the more fruitful we are, the more purging will the branch need. Give yourself much to study and reading, and when this becomes our delight, the work will be the more pleasant.

I am very well satisfied with the report that I hear of thee. Purifying faith, truth in the love of it, and a good conscience, will carry a man with peace and fortitude, through this vain world. Farewell, grace, mercy, and peace, be with thee, and with all them that love our Lord Jesus.

Ever your's in him,

WM. HUNTINGTON.

LETTER X.

TO THE SAME.

Dear Son and Fellow-labourer,

GRACE and peace be with thee, through our Lord Jesus Christ. Souls young in faith, and under the powerful constraints of love, are always forward to lengthen Zion's cords, and to strengthen her stakes; and while the promises flow in, and consolations abound, they are for pouring this treasure out to them that are abroad; and nothing pleases them so much, as a few children to nurse. Others are fired with zeal, I will not say always according to knowledge, but these are forward to sound an alarm, to awaken, and to plow up the fallow ground. Thus love draws the one, and zeal drives the other; and while these two springs last, the work goes off tolerable easy, and the workmen are much pleased, especially with themselves. But when the former spring becomes dry, and the nurslings, like the daughters of the horse-leach, cry, Give, give, and there is nothing but a dry breast—then the forward nurse would be glad to put up a bill in the window, with the following inscription, 'No nurse children taken in here.' The plowman begins to look back,

but Lot's wife stands in the way; but the breasts are put up, and weaning time comes on, that we may learn to eat meat, yea, strong meat, and not milk, for that is for babes, and for them who are unskilful in the word of righteousness.

Weaning serves to exercise our senses, to discern between good and evil, and these trials lead us under the Spirit to full age, so as to be able to digest strong meat; but as long as we can get milk, this sort of food will not go down: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts," Isai. xxviii. 9. This teaching makes us pastors after God's own heart, who are to feed the people with knowledge and understanding; and I have no doubt but my son, who was forward enough at the first, now finds that all the felicity of the just is not confined to the pulpit, nor all the happiness under the sun peculiar to the ministry.

When the bible cannot be read with light and life, because it is sealed; when the gate of life, and door of hope are both closed; when heaven frowns, and satan smiles; when the heart is too full, too big to vent its grief, and God denies access, and the least apparent relief; when heaven appears to resist us, and satan to reproach us; when the people are assembling in hope, and the preacher alone in despondency; the flock expect-

ing the sermon, and the priest at a loss for a text; God's rod on the back, and enmity rising in the heart; the people waiting for comfort, but the ambassador is weeping in bitter grief—this sort of work would make him run as well as the former, that is, he would be as glad to run back, as he was at first to run forward.

But the branch that is in the vine must have a threefold purging; the head from blindness, darkness, ignorance, and confusion, that the watchman may see; the heart from idols, that Christ may be all in all; and the whole soul from self, which sends forth a stinking savour, that God may make manifest the savour of his knowledge by us in every place, 2 Cor. ii. 14. The more the branch is purged, the closer it sticks to the vine; and the closer the union with Christ, the more savoury, the more unctuous, and more precious is the branch. The preacher wants ten times the purging that the hearer does. The hearer works for himself, and all he gets he keeps; we work for others. A whole day in the furnace may afford one meal, but the first sermon empties the cupboard; so the preacher starves himself to feed others. The more powerful he preaches, the more lively the people, but the longer he preaches the deader he gets; life works in them, but death in him. Tender my love to the friends at N. and G. and accept the same from thy friend and father in Christ Jesus.

W. H. S. S.

LETTER XI.

To Mr. T.

Dear Friend,

To pray for the death of any person is contrary to the word of God. When the disciples desired fire from heaven to consume the inhabitants of Capernaum, they were rebuked by the Saviour; and if a person prays for the death of another, in order to get rid of a cross, or to enjoy their property, the sin is still the greater, and cowardice or covetousness is the root of it; and if they pray for the death of a person out of revenge, the spirit is nigh of kin to that of Cain. If a person triumph at the death of an enemy, and supposes himself a favourite of God on this account, Israel might draw the same conclusion at the destruction of Pharaoh, but God destroyed all the Israelites that believed not; the answer of pardon and peace from God through Christ, and that alone, can shew us that we are prevalent with God. "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it and it displease him," Prov. xxiv. 17, 18.

Tender my kind respects to the person of whom

you speak, tell her the man was born blind that the works of God might be manifested on him; and some were born eunuchs, to whom God speaks in Isaiah, and says, let them not say, "I am a dry tree;" and perhaps she is a cripple that her feet may not run to evil, but that her heart may run to God. The Holy Ghost makes the lame leap as an hart, and the tongue of the dumb to sing; if she learns to walk by faith, she will fulfil Isaiah's prediction, "The lame take the prey." My humble service to her. Excuse haste as I am going shortly to B. will if God permit send you a line from thence.

Ever thine,

W. H.

LETTER XII.

I DO not wonder at the son of Mr. ——, such men entail a curse as the Jews of old did, and it goes ill with them that remain in their tabernacle; they harden their children, and their posterity approve their sayings, and in the general, go to the generation of their fathers, and never see light. I know of no men on earth who seem so firm in the scorner's chair, and who dares so impudently to set their mouths against the heavens;

the brightest idea that man has of God, never rose one degree higher than that which he forms of himself; the higher man rises in himself, the lower he conceives of his Maker.

But we have not so learned Christ. In the rays of his own countenance we see that just one, as the only-begotten of the Father, full of grace and truth. We know his fulness, his beauty, and his worth; and the most distant prospect of the utmost skirt of his robe, is of more worth to the perishing soul than a million worlds, when he spreads his skirt over us, and says unto us, Live. But the heavenly scenery that opens in the visions of faith, is too high for a fool, he cannot attain unto it. And what he could see in us, or what could move him to bow the heavens and come down to such poor worms, is that which I shall never make out; however, the mountains that obstructed us in our approaches to him, flowed down at his presence, darkness gave way to light, rough places became plain, and crooked things became straight; and all this was effectually done by seeing the salvation of God.

Blessed are our eyes, for they see, and hope tells us that we shall see greater things than these, when the vail which so often opens and shuts shall be rent from the top to the bottom, and lays the holy of holies open, and discloses, in everlasting light, our shield and exceeding

great reward. Until then we must grope on like the blind for the wall, in a day that is not dark nor light, with transient visits, momentary relief, pleasing but passing operations, short indulgences, and apparent long neglects, as spectacles to the world, and sport for fools. Farewel.

W. H.

LETTER XIII.

I AM doubtful whether you will ever be able to stop the mouth of a blasphemous devil, as he is given up to a perpetual course of sinning, and will send his darts through our minds at every turn, when he is permitted to find but the least access to us. I do not suppose that I have been entirely free from them for one month together for these twenty years; at first they terrified me beyond measure, but they leave no guilt, and bring no wrath down from heaven against our souls; nor will God call us to an account because satan wants to make us as bad as himself.

I have known the time when satan has been sending his curses into my heart even in my pulpit, before I have begun my text, and I have been rejoicing in my God not five minutes after; and at other times his furious attacks have driven

me to my knees, and I have had a heaven upon earth when I came there; so that the shafts of satan having lost their force, and being so long accustomed to them, and finding the goodness and faithfulness of God always the same, they are not so weighty and grievous as in my infancy and childhood. As for the old man which is corrupt according to the deceitful lusts, he will never be mended, the father of him is the most foul, filthy, unclean creature in all the world, and you know that every sin that a man commits, is without the body, setting aside every species of fornication, for these are peculiar to the body, and of the body it is said, "Dust thou art;" and it is declared, that "Dust shall be the serpent's meat." The inward workings of our old man is the same as the mind of satan, and only impure lusts and false doctrines can feed that foul spirit.

God never leaves me one day but this kind of fare becomes my sorrowful meat, and when I can get no better, no other food, I often feed upon the vain imaginations or imaginary sweets of these, till barrenness comes on, the furnace next, meekness next, and power next, and then lightness of mind, and then the old fare again. No one that has ever opened their mind to me know, neither male nor female, but what has given me to understand that they were not ignorant of Paul's confession, "It wrought in me all manner

of concupiscence." I expect this old man to pursue me till within two hours of death, and I have no doubt but it will live in your head when the other end is dead; it has its seat not in what we have received when Paul says, "We have the mind of Christ," but it lives in the carnal mind which is enmity, and wherefore called the carnal mind? because carnal things live in it: "With my mind I serve the law of God," says Paul, "but with my flesh," or fleshly mind, "I serve the law of sin." "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

Ever thine,

WM. HUNTINGTON.

LETTER XIV.

TO MRS. M. now MRS. B.

WELL, Betty, how dost thou come on, my daughter? I hope thou sharest in the rich repast, and sweet banquets, which (according to what I hear) you are entertained with in my absence. The good Lord is very kind and favourable to me, he hath not let me have one real barren time in my soul in the pulpit, since my arrival here.

Of all his creatures I am the least, and the most unworthy, and yet of all creatures the most indulged; but he will dwell with them that tremble at his word, he will love them that love him, and them that honour him he will honour. No state so safe, so sure, as that of being poor in spirit, and dependent on his fulness; he knows them that trust in him, and them that trust in themselves; he will humble the proud, and exalt the humble.

This place is truly Tottenham and the Tabernacle, never more profession nor less possession in any place than in this; legions of young candidates, as the cant word is, for the ministry, but not the least sign of one qualification for it. But my happiness lays in my God and Saviour, and if I cannot find it there, I can find it no where else. O how few is the number of God's elect! and not one preacher in a thousand, in the possession of one thing that accompanies salvation; what a blessed thing to be taught of God, and to know whom we have believed. I had about a dozen divines under me last Tuesday evening, and expect fourteen to the dozen this night; I shall help to store their garrets, that is all that is required by those who have got a pulpit in their head; their eye is single at human applause, and God gives them human shame, when they have got their reward of Hosanna. Give my love to James, Mr. and Mrs. B. and to

all that love the altogether-lovely Lord Jesus Christ.

Ever thine in heart and affection,

W. H. S. S.

LETTER XV.

If we are to be cloathed with the apparel that the Holy Spirit reveals, brings nigh, and puts on, such as the robe of righteousness, the garments of salvation, and the cloathing of humility, we must expect the work of stripping to go on also. Stripping and emptying, is the hardest and most difficult work when carrying on, that I have ever felt, but to this day I find and feel, the salutary effects and blessed fruits of it. The believer and the Saviour are just like a pair of balances, as self is abased and goes down, the Saviour is exalted, extolled, and very high, hence self-denial and following him are coupled together.

As Christ is put on, so self is crossed and put off, that is, his requests are denied, as Christ's word is complied with; and it is a poor furnace that discovers no dross, weakens no member of the old man, or that purges away no tin. It is a truth that no sermon is so savoury as those that

are brought out of the fire, and delivered in self-loathing; nor does any believer hear so well, nor pay such attention, nor feed so heartily, as he does who obtains his appetite, like the prodigal, from the mighty famine; being hunger-bitten he goes with bonds within, while unbelief and satan follow close at his heels without. This is the man that sits down under the Lord's shadow with great delight, and finds his fruit sweet to his taste; "The full soul loatheth the honey-comb, but to the hungry soul every bitter thing is sweet."

An honest heart chooseth affliction before ease, when a pharisee, filled with self, prefers his own performances before the promise of life, and such souls with an appetite thus sharpened with bitter herbs, are seldom or ever sent empty away, when once they have begun to taste that the Lord is gracious. Concerning the doubts about the three persons in the godhead, tell your friend that the following account is safe, satisfying, and experimental. The Father is to be known by a sense of his love, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee," Jer. xxxi. 3; this is seen by chastening of us, and leading us to Christ; this is coming to God, (to be judged, tried, chastened, and drawn,) the Judge of all, Heb. xii. 23. Get pardon and peace, and then you come to the blood of sprinkling, that speaketh better things

than that of Abel, Heb. xii. 24. And the third is, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. Here is the love of God the Father, "He that loveth dwelleth in God, and God in him." Here is the pardoning grace of Christ through faith, and Christ dwells in the heart by faith; and he that believes hath the witness in himself, the Spirit bearing witness with our spirits that we are the children of God. The pardoning grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all, Amen.

THE DOCTOR.

LETTER XVI.

I RECEIVED the letter, by which he seems to be troubled about many things, and according to his account, that which is crooked cannot be made straight, and that which is wanting cannot be numbered. However, there is bread enough in our father's house, and sufficient is our Lord's fulness to supply our every want. We are not in hell, not in irons, nor in black despair; "Wherefore doth a living man complain, a man for the punishment of his sins," Lam. iii. 39. Thy work,

thy whole work lays in a small compass, the afflicted are to pray, the longing soul is to let his requests be made known unto God, the hoping soul is to watch and wait, and "It is good for a man to both hope and quietly wait for the salvation of God." If this is good in the sight of God then it is well-doing in us, and let us not be weary at it.

He that believes shall not make haste, faith stands in the power of God; every deliverance, every support, every enlargement, or inward change, affords a fresh footing for faith. There are two things that make her move, deep distress will drive her to act, and at these times she will act with a witness, she will maintain her hold, and give up nothing, and will pursue her request and take no denial. The next thing that moves her is love, this draws her forth only as a companion to faith, and to see that all the glory of every love-visit is given to God. Otherwise love is nothing but the enjoyment of what faith has fetched in; faith must have all the honour of bringing all the sweet morsels into the heart. We live by faith, and love banquets on the provision; and the fullest belly is nothing else but the falness of joy.

The word, or promise of life, is a coal, the Holy Spirit the life of the coal, love is the fire or heat of the coal, and joy is the flame of that fire which breaks out and discovers itself, either in

LETTER XVIII.

GRACE and peace be with ——, hoping she will be enabled to keep out Hagar and Ishmael. Both the epistles came to hand, but my book has swelled to that degree in my hands, that it employed me almost all last week, but is now done. Do not give place to every whim and turn, snare and device of satan. God says, "Be not slothful in business, fervent in spirit, serving the Lord," Rom. xii. 11. Fulness of bread and idleness was the sin of Sodom, Ezek. xvi. 49. If we start at every attempt of the devil, he will soon make us desist from every good work.

When I began to preach he set every difficulty that attended the work before me, and the impossibility of illiterate persons being able to explain the profound mysteries of the Bible. When that failed, then he threatened me that he would pursue me with unremitted rigour, and stir up every individual against me, this he soon made good. The next step was tempting me all the way home after I had done preaching, and terrifying me with the continual thoughts and fears of his personal appearance to me. After this he shifted the sails, and aimed, as he perceived that God still strengthened me, to puff me up,

telling me upon every discourse that of all that were born of woman, there had not appeared a greater prophet than Parson Sack; this gained my ear, and here he was not so much suspected as in his black cloak. All the time he worked at this, my pride was counterbalanced with barren times; one time alive, the next time dead; again liberty, then bondage: this made me tremble at pride, and turn a deaf ear to his artful wiles.

The next step was to send his darts through my mind, even in the pulpit, and even tempt me to blaspheme the work, especially when straitened; this has baffled, confused, and confounded me, and at times made me stop while the dart went hissing through my mind. The next step was, he laboured to make me aim at universal reformation, to draw no lines, but to handle the word so as to gain all, and give offence to none; to this I listened, and approved, and aimed at it, but when I begun I went on as usual, forgot all my schemes, and was carried through with more zeal, and drawing if possible more strait lines than ever.

His present work is raising up and sending out fresh evangelists, and setting them to lampoon the Doctor, and I believe he has done better by this, than by all the others. For when he has sent out two or three thousand of these, and some of every denomination, and all are unanimous against the Antinomian, and cry him down with one voice; no simple soul unenlightened can

doubt the truth of so many witnesses, and especially when all are evangelical preachers; and I am not much mistaken if I have not been led to write this last book, to give a universal challenge in order to forestall the devil's market, in this last branch of business.

W. H. S. S.

LETTER XIX.

In my last journey into the north, my success was exceeding great. I still hear accounts of it, and indeed God has greatly indulged me in his work of late; but at some intervals I have been very cold and lifeless, though even then I press on, fully persuaded there is no alternative. The Socinians who occupy ——, being few in number, finding the lease near out, intended to engage the whole for themselves, and we have left it.

L—— complains of changes, when these cease where are we? we must be all love and joy, then where is the daily cross, the furnace of affliction, the path of much tribulation? Or else we must get into carnal ease in Zion, and then woe to us. There is no appetite, no life, no feeding, no activity, no growth, no grace, where there is no

changes. "They have no changes," saith the Psalmist, "therefore they fear not God." This dark foggy winter tries me not a little, but I am looking forward to that country, where night and winter shall be no more. My infirmities now are not few, and every week they must be worse; my eyes fail not a little, besides short breath, and rheumatic pains; but though the outward man thus perish, the inward man is most certainly renewed day by day.

God bless you,

W. H. S. S.

LETTER XX.

THE plague is in your house as well as in mine, by your account. Subdued sin in the saints, and unsubdued sin in servants, are both the plague of leprosy, and these will abide till our earthly tabernacles are dissolved, and raised up anew; and then there shall be no more the Canaanite in the land, nor the uncircumcised in the city. Until then tribulation must attend us, but life is but a moment when compared with Paul's weight, and eternal weight of glory. Every thing that shews us the true state of this world, and the depths of iniquity that abound in it, deadens us

to it, and raises in our mind the glory of that salvation that has saved us from it; for were it not for the elect and their light in it, and for the few remains of law and justice that are left, it would be like hell itself.

God has long since made manifest my heart, and a most tremendous sight it was, but I could not believe that all were like me; but within this last year I have seen more of this world than ever I did before, and of the depths of satan in the souls of men; at this sight, only one door of hope appears, and that is, a hope of leaving it. Well may John say, Truly our fellowship is with the Father and the Son, and the whole world lieth in the hand of the wicked one; for so it should be read. But what stupendous grace is that, that hath chosen us out of such a state, a set of such poor, and despicable creatures.

We have the advantage of all in this, we know them, but they know not us; we know their birth and pedigree, but they know not our's; we see their state and end, but our's is hid: "The spiritual man judgeth all things, but he is judged of none." Last week I was exercised with various disagreeables, and the prince of this world came, and found rebellion enough in me; and on Sunday forenoon I felt the effects of it. But in the afternoon at the table, I was quite above myself, and more than mortal in him, and

in his work; the Doctor stayed at the foot of the mount, only the new man ascended. Love to all friends.

In the path of tribulation,

W. H. S. S.

LETTER XXI.

To the Hewer of wood, and Drawer of water, greeting.

I MUST confess that satan has put a most honourable name and calling upon you, since it is added for the congregation, and for the altar of the Lord in the place that he shall choose. I hope to be employed in this work, so long as the Lord permits me to live, "I have hewed them by the prophets, and slain them with the words of my mouth," Hos. vi. 5. To hew them is to make room for grace, and dry and corrupt trees cannot be made good trees without it. To slay them is doing as Peter did, "Arise, kill and eat;" those that the law kills, Christ quickens, this is the food of the preacher.

But drawing water is sweeter still; In those days shall you draw water out of the wells of salvation, Isai. xii. 3. This work, even for the whole congregation, has been my employ for many years; nor am I quite weary of it even now, though I meet with not a few discourage-

works of the devil, w
who are strangers to l

By bearing our si
Saviour destroyed hin
ation; by redeeming
and wrath, under wh
he spoiled him of h
leaving him; and by
power of his Spirit,
divers countries; by
satan and his works
convictions which the
possession of the stron
and the power of Go
straining and limiting
rage and desperation.

His power being bı
he cannot reign, nor

will give you power to tread on serpents, and
pions, and over all the power of the enemy;"
the Holy Spirit, working by the power of his
e, is this power; and stronger is he that is
ou, than he that is in the world. And this
lain in you, for notwithstanding all satan's
mpts and attacks, you are just where you
, and I know that no man can stand one
nent under satan's assaults, without mo-
ntary support: "I will water them every
nent, I will keep it night and day." Hence
n, Saul, Esau, Judas, went into desperation
he first onset, and who makes us to differ?
vail by which the god of this world blinds
eyes of men is gone from you, prejudice also
emoved; nor are you given up to hate either
d the Father or his dear Son, because you are
earnestly to seek both, and as the wise man
"The desire of a man is his kindness;"
this kindness is in you, though the carnal
d abstractedly considered is enmity.
How many things have we been, and even
are tempted to, and yet none of these
yet, save some such slips as Paul speaks
Rom. vii. 23. Does he then lead captive at
will? Does that strong man armed keep
ession, and his goods in peace? No, we
it is not so, for when our feet have been
ost gone, our steps had well nigh slipped,
n, even then the interference of God has been

most conspicuous; his strength perfectly sufficient in our greatest weakness, and this more than once; ascribe it to any thing else but God if you can: and if satan should drive you to deny this, you will never be able to get the Amen of conscience.

The power of God is already in your will, you are already willing, to will is present with you, and when God performs the work of faith with power, or reveals his arm in leading you to his dear Son, then you will do as well as will; and remember the call and invitation to the water of life is to the thirsty, and to them that will. Faith is already pent up in thy heart; when the Spirit convinces us of sin, he works at the same time every grace in the heart, though we know not what manner of Spirit we are of. Hope and expectation have oft appeared, and now and then a momentary confidence, now and then a ray of joy, and a sense of unworthiness, surely he never can take notice of such a wretch as me. Love also, both to the Lord and the brotherhood; and sure I am that one clear view of Christ, or powerful sensation of his dying love, will draw all these things out; "And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord I believe, and he worshipped him," John ix. 37. 38.

W. H.

LETTER XXII.

Church Street, Paddington.

WISH grace, mercy, and peace to be multi-
to you and to your spouse, through the
dge of our blessed Lord and Saviour, who
author and finisher of our faith. As for
, and fathers in law, they are all in the
f the Lord; the heart of the king is in the
f the Lord, and as rivers of waters he turneth
whither he will. What men say stands for
g, unless God put his Amen to it. "Who
hat saith, and it cometh to pass, when the
commandeth it not?" Lam. iii. 37.

oung man that belongs to us, whom the
was pleased to work upon, who lived with
cle in town, had so exasperated his father,
drove him from his presence, and a few
after offered him a thousand guineas to
his religion; but upon being informed
son, that it was a poor religion that was
t and sold, he went home, and that night
led to alter his will, and leave him a shilling.
at night he dropped down dead in the stable;
he son came in for all that God had ap-
d for him. God stays back the hand of the
, so that he cannot perform his enterprize;

and he is sure to find it hard work to kick against God.

The great shepherd has got a few chosen sheep in the world, and he will have them in spite of fathers and mothers; they have only bred them and nursed them for him, and he has given them their hire; these sheep the Saviour knows, and sooner or later they shall all know him. If you and your dame both unite, and wrestle hard with the angel, you may depend upon it that Esau and his men must offer to drive the sheep; it is only to let your request be made known unto God, and all things are possible to be done for them that believe. The Almighty will shew you many tokens for good, many signs of his benign favour, and compass you about with many blessings, that none will know but God and yourselves. He has promised to make all his goodness pass before us, and mercy and truth shall follow us all our days; he is near to them that call upon him, and be found of them that seek him.

Fear no man, but God only, and when thy ways please the Lord, he will make thine enemies to be at peace with thee. A sparrow shall not fall to the ground without a grant from God, nor one hair of thy head perish, much less to be turned out of house and home because we follow the thing that good is. God compasses them that fear him as with a shield, while destruction and misery is in

all the sinner's ways; and if destruction is in all his ways, he is never one minute sure of his life.

With respect to the inward state of mind, patiently wait and quietly hope for the salvation of the Lord; it is good to be exercised and disciplined, God opens our ears to discipline, and visits our sins with a rod; but it is in very faithfulness that he afflicteth us. We must not despise the day of small things; they that sow in tears shall reap in joy, and they that seek long, feel the pearl of greater price when they find it. None but God and his elect know, the happiness that is to be felt and enjoyed in religion. When you have waded through a few more difficulties, you will understand my meaning. I have been writing a book, which is almost done, or I would have answered your letter before. Tender my kind respects to your spouse, and I hope she will choose the good part that shall not be taken away from her. Search the scriptures, be stedfast and constant at private prayer. Stick to one another, bear each other's burdens, and so fulfil the law of Christ, who bore the burden of us all.

WM. HUNTINGTON.

keeps us looking at the end: "We have a building of God, a house not made with hands."

This wisdom I have long observed, and it appears great unto me, God loves the work of his own hands, but his soul abhors all the additions which men or devils have put to it. The whole of God's work respecting the elect is now made Christ's charge, and his will is, that all the Father has given him he raised up the last day, that nothing be lost, no, not one hair of our head; these are all numbered, and not one shall perish. But the whole work of the devil in us, must all be destroyed, and not one spot of sin, nor a wrinkle of old age must remain. This is the good work begun, founded in fear, and it will be perfected in love. Quickening the soul by the Spirit is the first dominion, and quickening the body will be making it a subject of ultimate glory; "Then shall the righteous shine forth as the sun, in the glory of their father's kingdom, for ever and ever." The first fruit of the Spirit, is incorruptible seed, and putting on immortality, is swallowing all mortality up of life.

My mind and thoughts often plow, ponder, and pore over these profound depths, but the old vail hangs heavy, and makes chequer-work of the brightest and best views. But this is our comfort, the kingdom of God is not hid from our eyes, for if we were not born again we could not see the kingdom of God; but blessed be God we do see

it, feel it, and know the invaluable power of it; and blessed be God we understand the nature of it, for it comes at the reception of the Holy Ghost. It stands in his power, and consists of his grace, and in this grace the Saviour reigns, for even the Holy Spirit comes from his infinite fulness; he sends his Spirit upon us, this is the kingdom of God coming with power; and when he influences the soul with this grace, then is the kingdom of God set up within.

I know well the beginning of it, and have long watched the progress of it, and am in some measure acquainted with the glory of it, by its marvellous light, and with the majesty of it which appears in the divine grandeur, with which it enriches, ennobles, and exalts the mind; and its power appears in crushing the reign of satan, sin, and death. All beneath the sun appears a bauble, and as the dust of a balance, when compared with the glorious majesty of the kingdom of God; and sure, they are the best messengers of the nations, best ambassadors, and the bearers of the best tidings, that say unto Zion, "Thy God reigneth:" sweet tidings to them that are in the chains of sin, and galled with satan's yoke.

I went forth at first with these tidings, I knew the sweet power, but my head was in a fog, and upon proper reflection I have no checks, no remorse; all my present new things, serve only to confirm the old. Nor has one dying man or

woman ever said, that I had deceived them, and this has been a cordial to me. Thousands hope in profession, others hope in the letter, legions hope in their knowledge and judgment, and more hope in the water, and not a few in the Lord's supper; but these are no branches of that power, in which the kingdom of God stands. Several of late, and even deacons too, have owned on a death bed, they had been deceived, and would not suffer their own pastors to come near them. These tidings set me to examine, but the Antinomian stands acquitted. God bless you.

W. H. S. S.

LETTER XXV.

To Miss E. B.

Cabin.

I THANK thee my dear friend for thine epistle, and bless my God for his goodness to thee, and for all the visits and indulgences which his undeserved mercy grants to such poor creatures, who are unworthy of every mercy. But you complain that these joys are short; I think my poor little one does not seem to understand the mind of God in these his communications, nor consider rightly the end for which these influences and

exercises of grace are sent. Observe, that the Holy Spirit and his grace is not called a pond, pool, or standing water, but quite the reverse; being waters, or water of life, a flowing brook, and a springing well, all which is expressive of a continual emanation, or perpetual flowing; and the great end God aims at in this is, that he may be glorified, "Herein is my Father glorified, that ye bring forth much fruit." All acceptable fruit is produced by the Holy Spirit, and therefore called the fruits of the Spirit, as our sacrifices are called spiritual sacrifices, our worship, worshipping in the Spirit, and our service is called serving in the newness of the Spirit.

Hence let my dear friend observe, that all purging and purifying is to promote fruitfulness; My Father, says Christ, purges the branch to make it more fruitful, or that it may bring forth more fruit. The next thing intended by it is to refresh, animate, quicken, and stir us up to fruit-bearing; "Their leaf shall be green, neither shall they cease from yielding fruit." Hence every divine influence from God, is to go back again to God, and it all comes and goes through the mediator; hence it is called watering every moment, and keeping the vineyard night and day. Mark now what I say; we are sometimes in trouble, under the stirrings of corruption, or guilt, fear, shame, bondage, or unbelief, and altogether barren; presently godly sorrow, pious

grief, self-loathing operates; "Is any afflicted? let him pray." "Call upon me in trouble, I will deliver," &c.; we give ourselves unto prayer, and soon this sorrowful frame is gone. Soon after thankfulness springs up, we bless him, praise him, and adore him; and by speaking to him, we spend that holy frame in the praises of him that sent it.

This stirring us up to fruit-bearing, is done in innumerable ways, sometimes under the word, and how does the soul long to get alone to pour it out; sometimes in reading or meditation, reflecting or looking back to past mercies. Sometimes by a word occurring, a favourable providence turning up, some deliverance wrought, or desirable way opened; a ray shines, the bowels are moved by love, or a humbling, softening, pleasing sensation flows through the mind, and dissolves the whole soul, and off we go to discharge the rich contents into the fountain of life from whence all flows: either by thanks, "Sacrifice thanksgiving;" or in blessings, "Thy saints bless thee;" or in praises, "He that offereth praise, glorifieth me;" or in adoration, "I adore thee, O God of my fathers." And according to the different attributes of God which appear, so is our praise, which is celebrating, or speaking good of the holy properties of God; "God has spoken in his holiness, I will rejoice;" good and upright is the Lord. "His mercy endureth for ever." "Great

is the Lord, and greatly to be praised." "The Lord hath sworn in truth unto David; thy faithfulness shalt thou establish in the very heavens."

Thus, says Christ, "I have eaten my honey-comb with my honey, I have drunk my wine with my milk; eat, O friends," Song v. 1. These are the uses of our holy frames, not kept for us to bathe in; Christ receives his own with usury. I intend soon to visit B. and hope to preach two Sundays in the orchard, at which time you would like perhaps to be there. Let me hear from you, if it is but two lines, as I long for your soul's welfare. I have had a line from your father; I am sorry poor Mary is low, hope to send her a scrap this week. God bless thee.

Ever your's in Christ,

W. H. S. S.

LETTER XXVI.

TO THE SAME.

I RECEIVED my friend's kind epistle, and in every thing executed her orders. It most certainly is the unalterable purpose, and revealed will of God, that the just shall live by faith; and

every one thing that has a tendency to draw my mind, or my dependence from God, is a let and stagnation to faith. The grace of faith is like a ministerial gift, it wants stirring up; it is the better, the brighter, the stronger for using. If it hath no difficulties to cope with and surmount, no errands to fetch in, no messages and petitions to carry, it lingers, sinks, gets inactive, weak, and almost dead, until the Spirit which is the life of all grace, quickens it afresh, and sets it to work; Read Rev. iii. 2. Without exercise, faith dwindles into a mere habit; the principle remains, but the actings and exercises are not felt and enjoyed.

The contents of your's greatly surprised me, but God is the first cause, and one under your roof the second cause. Every divine lesson must be learned experimentally, and then the impression will sink both into the ears and into the heart. When God has implanted his grace in our hearts, which is secretly and often imperceptibly done with respect to us, he intends to discover his goodness and his relationship, as a covenant God, to us; and whatever discoveries he intends to make of himself, or of his goodness to us, he will bring us into such straits, as shall compel us to use our interest with him, or sink for the want of his aid. When he intended that I should be brought to observe, and depend upon his providence, he often took away, to my view of things, every means of sustenance, and

let me see his promises of daily food; and his withdrawing all apparent means, and closing all doors, was in effect telling me to call on him, or trust in him or starve.

So when he has implanted the grace of hope, we know not what we are in possession of, but he brings us either into the furnace, or horrible pit, and then says, Hope and despair, swim or go to the bottom; and at such times many evidences, tokens, former favours slighted before are now courted, called in, hugged, and embraced, as friends in time of need. In this way have I been taught, believe or die, hope or despair, trust in my providence, or more plainly, trust in God who provides for all, or starve. And when I come to use the implanted stock of grace within, and to try the faithfulness of God to his word, I soon found what I could do. And still look, wonder, and admire, what he could do, would do, and did for poor me.

In this we see the weakness of the best of men, the malice of the best of friends if carnal, and the determination of God to keep the objects of his choice, the darlings of his soul, and the sons and daughters of his household, dependent upon him. I like it best as it is, the old man loves food, but no physic, a stock in hand, but no dependence; ease, but no emptying from vessel to vessel, all at home, but no actings or goings out in faith, to fetch matters in. Satan frets and feels

more under our exercising of faith, and accesses to God, than ever we do under all his foul, furious, and fiery assaults, and darts. My love to poor Mary.

Ever your's,

W. H. S. S.

LETTER XXVII.

TO THE SAME.

The Cabin on board the Providence.

THE Grace of our Lord Jesus Christ be with thee, and with all them who know our Lord Jesus Christ, and those that feel their need of him, and favour his righteous cause. Beloved of the Lord, I have been of late not a little indulged with access to God through Christ, have had much freedom in private prayer, and have given myself much to it; have been kept very meek, submissive, and heavenly-minded; and have given myself much up to retirement, and to a close walk with my God. In all my secret engagements I have remembrance of thee in my prayers, that the throne of grace may be accessible to thee, and the door of hope displayed; that thou mayest, agreeable to our Lord's most gracious promise, Go in and out, and find pasture. When this is denied, like Israel of old, we

wander from mountain to mountain, and from hill to hill; they have, says God, forgotten their resting place. Christ, says the prophet, is our rest, where the weary are to rest, and he is our refreshing. And how sweet does the soul sink down composed and becalmed in the dying love, and finished work of the Son of God; the conscience purged by his precious blood, rests in peace; the heart is settled, in confidence; the mind, in hope; and the heart fixed in the immutable love of God.

By the application of the atonement, God takes away the guilt of sin, that it should not sting; the sting of death is sin. By justification, or by the imputation of Christ's righteousness, he takes away the destructive power of sin, that it should not condemn; there is no condemnation to them that are in Christ Jesus, it is God that justifies; and he that believes is justified freely from all things, from which he could not be justified by the law of Moses. By the most holy Spirit of all grace, God takes away the dominion of sin, that it shall not reign; "Sin shall not have dominion over you, for you are not under the law but under grace," Rom. vi. 14. And by glorification in the great day he will take away the very being of it, that it never more may be found among the saints; "At that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they

shall not be found; for I will pardon them whom I reserve," Jerem. l. 20.

This, my dear friend, is the good work that Paul speaks of, "He that hath begun a good work in you, will perform it until the day of Jesus Christ," Phill. i. 6. This work shall be carried on until the day of Christ's appearing, and then it will be finished; this is what David alludes to, when he says, "The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands," Psal. cxxxviii. 8. Thine own hands have begun, and in much mercy didst thou begin it, and this work is my concern, or it is that which concerneth me; and surely thou wilt not forsake it, but perfect it, and this I gather from the eternity of thy mercy, thy mercy endureth for ever, forsake not the work of thine own hands: thou hast already made me a vessel of mercy, prepare that vessel for glory.

This is the work, Betty, that is going on, and how restless, uneasy, and disquieted are we, if he seems to neglect it, or we to perceive it falling to decay. If it is not revived every few days, we begin to sink; a visit, a promise, an enlargement in prayer, a propitious look, a transient ray will do, but some morsel for this new man must be had, or we complain. Let me know how you all do, and when you heard from B.

Ever your's to serve in the Lord Jesus,

W. H. S.S.

LETTER XXVIII.

TO THE SAME.

Cabin, Monday Morning.

My dear Friend,

It is winter, it is cold, and I am and have been for some time in the possession of one of the worst coughs that ever fell to my share. I have got I firmly believe a confirmed asthma, and no wonder if the bellows decay, when the pipes have been hard worked for upwards of thirty years. This cold has been long on me, and is continually renewing, so that I am almost a stranger to beloved sleep.

When this came first on, I felt the iron sinew in my neck, a brazen brow, a stubborn will, a hard unrelenting heart, and an obstinate mind. I fretted, I cavilled, I contended, I disputed, I murmured, I rebelled; I kicked up, I hung back, I started aside, I fell down in the furrow, but could not, would not yield. So the devil and the Doctor went on, and carnal reason and unbelief they helped forward the calamity. Sunday came on, still the war lasted; when in the pulpit all blowed over, and all was well, and I was carried through with a high hand. But when the work was done, and I again alone, I

renewed the attack, and reassumed the dispute. Sometimes I was a pharisee, and ready to plead my integrity, usefulness, and the sincerity of my love; then I hardened my mind in desperate sorrow, saying, Let me alone; then Gallio-like, kill or save, and let me sink or swim I care not. Now and then a reflection upon many past favours, kind tokens, and tender dealings came to my mind; I relented and bowed my knees, and asked submission. A few soft tears rolled down, and the heavenly dove whispered within, this will terminate in a renewal of the work, and so I believed for awhile.

After this I rose up, and summoned all the black band again, and revived the old arguments. Could any soul think that the Coal-heaver should have so many coals of juniper in his sack? But previous to this, I had in my cabin one afternoon, such a frame of energy with God in prayer, as was wonderful to me; and finding the door open, and the sceptre held out, and his ear attentive, the king was held in the galleries. I went again and again, for all that I could think of, and among the rest that he would cure my asthma, and I believed he would; and by terrible things in righteousness has he answered me.

But there are other answers besides these, these are preparatory, or to empty me of self, that the new wine may come into the new bottle. Not long since I was thinking, we have but little

converting work going on, and a thought sprung up; I have had but little soul-travail of late, and soon after this labour came on. And now twice have I had tidings of one long in the deep, coming to an anchor, and another coming fairly out, after a long labour, a reconversion, and after going into the water, &c. and many more are in travail among us, so that I expect the lying-in hospital to be at work. And now my dear companion in the Lord Jesus, let me exhort thee to cleave close to Christ, with full purpose of heart, for all but Christ, and those in whom he dwells, is death. I remember you all in every prayer of mine. I should be glad to see you, and Mary, if convenient.

Ever your's,

W. H. S. S.

LETTER XXIX.

TO THE SAME.

Dear Friend,

Your's came to hand just as I was deeply engaged in packing up for a tour to C. in order to take fresh air, as my appetite seemed nearly gone. I went a long round, and preached four times at C. and I believe I was a more welcome guest

there than I had ever been before; and to my view of things, there seems to be a good work going on there. Poor L. seems upon hoping ground, nay, further, he told me in his last letter, that he was more comfortable in the hope of salvation than formerly; and his countenance expresses much more than his pen or tongue.

Yesterday I seemed to have got a fresh cold, and have been poorly all night, and the rheumatism in my shoulders pinches me not a little; but this is not our rest, it is polluted, and therefore we must look forward, and press after another, for "There remaineth a rest to the people of God." When God finished the works of creation, he rested on the seventh day, and when Christ had finished the work of redemption, his flesh rested in hope. So the soul that works out his salvation with fear and trembling, finds rest for his weary soul in the dying love, and finished work of Christ, and rests from his works as God did from his: "For we that believe, do enter into rest." And although this our rest is often disturbed, yet we rest fully persuaded that Christ has finished the work, and at times fully satisfied that we have our part in it; and when the light shines we rest contented: and the full assurance of faith, is nothing else but the full assurance of satisfaction, and hence the promise, they shall rest satisfied; and again, they shall be satisfied with my goodness, saith the Lord.

In my first illness, I was very low, dry, and barren, but through the tender mercy of my God, I am not so now; though I feel myself in body very feeble. You look too much to yourself, it is looking to Jesus that does the work; "Look unto me and be ye saved." It is being strong in the fulness of grace that is in him, and looking to the promise; "I will water them every moment, I will keep them night and day." Looking out brings the comfort in, and then we look within till it is lost, this is our folly. Adieu.

WM. HUNTINGTON.

LETTER XXX.

TO MR. B.

My dear Friend,

How disappointed are those, how crossed, how entangled, ensnared, and ruined are those who make gold their hope, and this world their home; but what are we? and what could God see in us? But he will be merciful to whom he will shew mercy, and he will be gracious to whom he will be gracious; his gifts and calls are without repentance. He has repented that he made man, and he has often repented of the evil brought on man, and he has often repented of the good

whereby he has benefited a nation, when they have ungratefully sinned against him.

But of the gift of his dear Son to men, the gift of his Spirit to them, the gift of grace, the gift of eternal life, and the gift of glory, of these his gifts to his own elect he never repented; "Fear not, little flock, it is your Father's good pleasure to give you the kingdom:" and what is his good pleasure to give, he never will repent of. Nor does he repent of his calls; he calls some to labour in the vineyard, and some he calls by their labour to repentance; and he calls all his elect, to union, communion, and fellowship with the living vine but he never repents of these calls, neither do we repent that he has called us. My love to all friends. Be sure to write soon.

Ever your's,

W. H. S. S.

LETTER XXXI.

TO THE SAME.

Beloved,

On Saturday I received Betsy's letter, informing me of my poor friend's illness, which I was much grieved to hear. I have spread it before

the Lord, and am waiting the event; however, of this I am well assured, that this sickness is not unto death, for they that believe shall never die, but sleep. Jesus tasted death for every man of his family upon the cross, at his resurrection he conquered death, and at the general resurrection of the just, he will swallow up death in victory; this is the last king that shall be dethroned, and the last enemy that shall be destroyed. This ghastly monarch reigned from Adam to Moses, and we have no power in the day of death, and there is no discharge in that war. It is appointed unto all men to tread this dark valley, which leads to the house appointed for all living: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more." Job xiv. 11, 12.

On the day that the just shall awake, shall the present heavens and earth pass away, the earth shall be burnt up, the elements shall melt, and the heavens shall pass away with a great noise, as soon as the archangel descends, and the trumpet of God is sounded. On the day the saints rise shall these heavens be rolled together, and as a vesture shall they be folded up, and they shall be changed: then shall the new heavens and new earth appear, and the righteous shall possess it, and inhabit it, and none but they, and that for a thousand years. This is the rest that remains for the people of God; and our present rest by

faith, in the dying love and finished work of Christ, which is resting assured, resting satisfied, resting contented, and resting in hope and expectation, is a pledge, an earnest, and the first fruits of this.

The best armour for the soul on a sick bed, is the breast plate of an imputed righteousness; this applied by the Spirit, and the witness of it in our conscience, is a piece of defensive armour, such as the curse of a broken law will never penetrate. It is proof against the sting of death, the darts of satan, and the sentence of the most righteous of all judges, who will never condemn the just, nor justify the wicked. And it is our right and title to the kingdom of God, for whom God justifies, them God glorifies. Hold this fast, my dearly beloved, to the end, for this is the righteousness of faith, and he that is our judge, and our Saviour, says, "Be thou faithful unto death, and I will give thee a crown of life."

The companion of faith is hope, for what faith credits, hope expects, they are twin sisters, and go hand in hand; "Now abideth faith, hope, charity, these three." Be patient, and hope to the end. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." The third promised support on a sick bed is peace, this is the fruit and effect of an imputed righteousness, the fruit of righteousness is peace; and is a grace that passes with us into

the other world. It is the end of faith in this life, and a fruit of glory in the life to come; "Mark the perfect man, and behold the upright, for the end of that man is peace." The Lord is as fond of seeing his children home, as we are of reaching his prepared mansion; and as earnest to grant the promised reward, as we are of the enjoyment of it. To them that believe Christ is precious, and precious in the sight of the Lord is the death of his saints. If my dear companion wishes to see me, send word. Grace and peace be ever with thee, so prays,

Thy friend and brother in Christ Jesus,

W. H. S. S.

LETTER XXXII.

TO THE SAME.

Friday Morning.

Dearly Beloved Companion in travel, and true Yoke-fellow in the kingdom of Christ,

Last night I received your very kind epistle, and when it came it found me very low; but as cold water to a thirsty soul, so is good news from a far country, for the good Lord who comforteth those that are cast down, comforted me by the

ground of hope, but in th

The jubilee year by su

and every stop, and dist

trumpet is observed; an

sound of enlargement, a

debts, is attended with th

the third heavens, for ther

of the angels of God, as

soul, which is melting

"Blessed are the people

sound, they shall walk, C

thy countenance, In thy

all the day long, and in

they be exalted." Faithful

in hand, what divine ver

faithfulness makes good, a

sets to his seal that God is

to travail, and not cause to

and from the deep sleep of God; "And unto God the Lord belong the issues from death," Psalm lxviii. 20.

Thus she brings forth before she travails, and thus she is delivered before her pains came; guilt and wrath work in the soul, and life by the Spirit makes us feel it. God's blessing is life, life for evermore. God never calls or pronounces any man blessed, who is dead in sin, and dead to God; Blessed is the man whom God chastens, and teaches him out of his law; and blessed is the man that hungers and thirsts after righteousness. But the appetite of nature is vitiated, it cannot savour the things of God; but spiritual life must have spiritual sustenance; the soul that longs as the prodigal did for divine bread, and he that hungers and thirsts after righteousness are both quickened—the former is sick of husks, and the latter of his own performances. You may call the blessing of life, Gad, for there is a troop behind it.

But it must be confessed that love brings up the rear; "Shall I cause to travail, and not cause to bring forth?" Shall I alarm, awaken, chasten, and quicken, and not cause to bring forth? Shall I tell them, that all that I love I rebuke and chasten, and give them the promised chastisement, but never discover my love to them? No, that be far from me, "Shall not the Judge of all the earth do right?" Next Sunday

we shear the sheep, the Sunday following is ordinance day; and either this week or next, the M——s come, so that I know not what to say. I would wish when I come to stay three weeks, but who is to preach for me I know not. I will write to B. this day if I can. Tender my love to the family. God bless you all.

W. H. S. S.

LETTER XXXIII.

To Mr. T.

Paddington.

My dear Friend,

Both your epistles came safe to hand, and I thank you kindly for the same. My long silence hath not originated from any displeasure, far from it, but merely for want of time, having been driven to write; have also reprinted one book which was out of print. My son Gad, who for some years back hath been sharply exercised by the chastening hand of God upon him, begins to hold up his head; he told me last Sunday, that the word of God now comes with power, love, and comfort to his heart, and that he now believed that the Lord would most surely save him; I never expect to send you better tidings than these.

Should be heartily glad to see either you or your daughters, whenever you or they choose to come, you are all welcome to such as I have. Tender my love and respects to them both, and accept the same from,

Your much obliged friend and servant in Christ Jesus,

WM. HUNTINGTON.

LETTER XXXIV.

TO MR. B.

Paddington, Friday Morning.

My dear Brother,

I WISH grace, mercy, and peace, through Jesus Christ, ever to be with thee. I have been sadly shook with a violent fever, and pains from head to foot; seized I was all at once, and to bed I went, and then to doctoring and nursing, and through the tender and undeserving mercy of my God, am better; and I hope to be in my lawful calling again next Sunday.

When I was last at your house, I dreamed that my house fell down, and at my return was informed it was to be sold; but the price set upon it was so high, that I was compelled to look out

elsewhere: have therefore taken a little farm; do not laugh at this. This little concern was advertised in the papers, and some of my friends went down to see it unknown to me, and would insist upon my undertaking the affair; but I moved heavily and with some reluctance, fearing a state of bankruptcy: however, I am embarked in it, and am watching to see what the event may be. I have had many tossings and strange goings upon my mind about it, and the old adversary hath not been slack nor idle, during my illness; nor could I once say at the expected approach of the devil, Behold, the prince of this world cometh, and hath nothing in me; for carnal reason and unbelief, natural enmity, rebellion, and discontent, all united together, and took part with him.

This is the interest that satan hath got in my foolish heart, these are the members of the old man, who certainly is a most rank Jacobin, an enemy to peace and tranquillity, and an enemy to all order and good government; and all the disaffection in this nation springs from no other source than this. But notwithstanding all these enemies, there were some few Royalists in my heart, which opposed the clamour of all these of Tom Paine's followers. Gratitude sometimes appeared, and brought to my mind many past favours, love-visits, and tokens for good, which would make my bowels move, and my eyes flow with silent and secret tears of love and affection;

the noise of rebellion in the camp, would soon
wn this. Faith said, there is neither unatoned
lt nor unappeased wrath working in your
science, and you will be most certainly saved,
have you any doubts about it; but this was
phesying of things to come; this is all true,
it is not the Lord's presence, and therefore I
rmured on.

Patience forsook me, submission and resigna-
n lent no assistance, fear only appeared now and
n, but interfered very little, humility never
e shewed her face; all that remained with me
confidence and hope, and now and then love
past favours would appear a little; but as I
posed myself hardly dealt with, this counter-
ed all the pleas of love and affection. And
e I continue to this day, in a strait betwixt
, pro and con; and I can compare it to
hing else but the Lord standing at my right
d, and satan at my left, contending which shall
e the spoil. "To will is present with me,"
now how I would fain have it, but the warfare
st continue, the Canaanites must dwell in this
d to goad our sides, and prick our eyes; no
all mortification they are to me, and little
ength God knows have I got against them: but
ough of this.

The harvest is now in, and you know not how
ch I long to see your poor father and mother;
I I beg they will now come before I go into

the next furnace, for without doubt there soon be another of some sort or other, hea for me. Do tell them to send a line as soon convenient, by what coach they come, where, a what day, and at what hour they arrive; and will send a person to get a coach, to move t luggage, and to be on the spot when the sta comes in. Tender my kind respects and be wishes to the two young ladies, my kindest lov to father and mother, and accept the same from

Your unworthy comrade in the unremitted fight of faith,

WM. HUNTINGTON.

LETTER XXXV.

TO MR. W. B.

I THANK thee, my dearly beloved in the Lord, for the good tidings, as I believe God has kept me in a spirit of prayer, ever since my arrival at B. and I was vexed that no soul for so long a time sent me any tidings, neither about you, nor about poor mother. I even quarrelled with — in my heart, not knowing that she was gone from B.

However, we poor wretches are still debtors

to grace; nor does he leave us without a witness that he is faithful, nor without a sure token that he is good, which calls aloud for suitable returns of love, of gratitude, and of thankfulness. I bless, and truly thank my most merciful God and Father in Christ, for his goodness to poor mother and you, and I do bless my God that I can say, that I have your whole family in my heart, in every prayer of mine, making request with joy. I have plenty of this work, for last week I had the last dying groans of his Excellency, and I was enabled to wrestle hard for him, and to send him an epistle which he informs me filled first his heart, then the pulpit, and then the flock. I want to wean him, but I cannot; and I do at times think, that he will go sucking to the grave; he is such a dear friend to Moses.

Though he continually curses him, yet every time satan gets him down, off he goes to Horeb, and there he gets the old vail, and then he is lost, and gropes for the wall like the blind, and then comes his last dying speech and confession. These papers come sometimes when the devil has got me by the ear, and then I am like a wild bull in a net, and should most certainly make use of Mrs. Birch, was he present; but God keeps us far enough apart, that there may be none of these Welch battles. I yesterday dropped you a line, informing you that I was going into Kent, where his Excellency sends me word he will

come and meet me, on next Monday evening. God bless thee, and keep thee, so prays

The chiefest of Sinners,

W. H. S.

LETTER XXXVI.

TO THE SAME.

I ALMOST long to know how my dear friend comes on, whether he gained any thing by trading the last visit, and if there be any breaking out or breaking forth from the prison, from the chains of sin, and from the yoke of bondage, among the people. The ring-straked, spotted, and spangled sheep, are to be the shepherd's hire; so shall the righteousness of the shepherds, answer for them in time to come.

We got home safe, and in good time, and am much attended in the ministry; nor have I had one barren time in the pulpit, since my return, which is not common, and to me it is most wonderful. Bless God I am still longing for an increase in the Lord's harvest, and I have good tidings from O. in Kent, three of whom came to hear me last Lord's Day; and I am fully persuaded that they came not in vain: I am going

preach there next Wednesday and Thursday nings, if God permit. O my dearly beloved npanion, what debtors are we to free grace. w, how many comply with a few legal convic- ns, which are attended with no life, no appe- , no relish for the passover, no hunger after hteousness, nor any thirst for the love and our of God, and therefore get ease and secu- y at the foot of Sinai, and fetch all their hopes d comforts from the law that condemns them; t never, never arise to that evangelical influence, t makes the sabbath of God holy and honour- e, Christ precious, and God the delight of soul.

The only way to attain this is by tracing the steps of his providence, observing the work of hands, and yielding to the dictates and alses of his most holy and most blessed Spirit; sure I am that often when I am admiring his ks without, my soul is sensibly touched in. If he lays on the rod of affliction, he to the afflicted, Pray; if he gives joy and ness, he expects thanksgiving, and the voice melody. In a joyous frame, he expects sing; but when in a meek and quiet frame of , he requires familiarity, and a holy boldness; never can a poor believer make so free as when soul is truly poor and needy. "The poor," s the wise man, "heareth not rebuke;" there nothing in all God's book against him,

"Blessed are the poor in spirit, for theirs is the kingdom of God." True yoke-fellow, adieu.

Ever your's in faith and affection,

W. H. S. S.

LETTER XXXVII.

TO MISS B.

My dear Friend,

YOUR letter has brought me lower than I was, for of late I have been of a sorrowful spirit. The death of your poor Aunt, the sickness of your surviving Aunt and Uncle, and the often infirmities of poor M. is sorrow upon sorrow. But our dear Jesus lives, and his grace is endless health and eternal life, nor shall hell itself ever deprive us of this. We love one another now, and this is the bond of the covenant, the bond of union, and the bond of all perfectness; and this bond every sharp trial both increases and strengthens. Death shall not dissolve it, and eternity itself will only perfect it.

How did my soul cleave to you, and others of my dear fraternity, when this trouble first came upon me; how did I, and still do loathe this malicious and envious world: I comforted myself to think I was old, and should soon see an

end. Nothing, look which way you will, is to be seen but lust, pride, and every vanity, and a tinder box within, inflamed at every spark, and setting on fire the whole frame of nature. "But this, this is the will of him that sent me; of all he hath given me, I should lose nothing, but raise it up at the last day." Our bodies and souls are God's work, and given to Christ, and not one hair of our head shall ever perish. But the old man, sin, is the corruption of our nature; "All flesh hath corrupted its way."

Satan corrupted us from the original holiness that we had of God. To purge us from this by blood, to counteract the remains of it by grace, to change our vile bodies at last, and to fashion them like the glorious body of Christ, is the work in hand. This good work, my dear girls and sisters, is begun, and will be carried on, and be perfected in the day of Christ, when the body rises; this is what David means, "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands," Psal. cxxxviii. 8. Sure I am, and I feel it now, that every cross and sore trial mortifies sin, and deadens the soul to it; the effect of this, meekness, humility, and self-abasement, searching, seeking, crying, praying; and after this faith, hope, and love rise up, with new strength, life, and vigour.

The devil hates the furnace, his sweet morsels

prayer of,

Your

GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART VII.

There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Isa. xxiv. 13.

The new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it. Isa. lxv. 8.

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1813.

J. Innes, Printer, Wells-street, Oxford-street, London.

CHRISTIAN READER,

THE first letter of this Seventh Part of the 'Gleanings of the Vintage,' was written about the same period of my Father's life as the first five letters in the Sixth, and was addressed to the same person; at which time it is clearly manifested that he carried coals. It should have appeared with those; but when I copied them for the press, I was somewhat divided in my mind whether I would insert it or not. I have, however, since come to a conclusion upon it; and though it may not please every reader, still there is such a characteristic simplicity, and marked attention to the welfare of souls, displayed in it, that I have judged it worthy of a place among his other letters.

E. HUNTINGTON.

High Street,
Nov. 30, 1813.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

LETTERS.

LETTER I.

TO MR. S. W.

Thames Ditton.

ly dear Souls,

I THIS day received your letter with joy, give you thanks for the same. I have been e to Woking since my brother P. left me. time before last, coming home, I was most dfully tempted indeed; but the blessed Jesus ed me up again by calling me to visit an old , whom I had once seen before. When I e I found him in dreadful horror, and calling God, and when I began to tell him how he himself, he found it would do for him, and g thick of hearing, he pulled off his hat and , and laid his aged ear to hear the word, and was melted down in tears. I left him ing. Pray for him.

The last Sunday I thought to be at Mitcham; ntended to go last Saturday to Camberwell,

and Mitcham, and Ewell, and Epsom, and Horsham; but the frost broke, and I was called to Woking. I found heaven on earth in my journey. I went weeping, bearing precious seed, God grant I may return, and bring my sheaves with me, Amen. When I came I was gladly received. One of our sisters was very ill, and her husband is a pharisee and an enemy, and his daughter likewise opposed her mother, though she often came to hear me. Well, I went to see her, and the father was at home, and behaved very civil; but when I began to talk he heard awhile, but soon withdrew, being a lover of darkness, and therefore a hater of light. I spent some time in prayer; and the daughter being convicted of being an enemy to her mother, cried out, and Mr. H. kept her company in weeping; I had much ado to pacify her, and my bowels yearned towards them; so I left them in the spirit of meekness: God grant that we may meet again where we shall cry no more, Amen, and do you say Amen to it.

I likewise visited a poor cripple, that had long desired to see this William, the parson, and he seemed all ear; the Lord affect his heart, Amen. The forenoon and afternoon service, I was happy, but before the evening in trouble. The clerk's wife and daughter seemed convinced, and the clerk wanted to hear, but was afraid to come openly though desirous; so, like Nicodemus, he

came in the night, and was shut in a room just against the wall where I stood to speak. I thought of him, and though in chains just before, God gave me great power and liberty indeed; God grant he may, like Nicodemus, come forth to the light, and beg of God the Father, his crucified Son, for his soul's salvation, Amen.

In the morning we awaked about three o'clock, and the Lord was with me indeed, and we sung, and prayed, and parted in love, O bless the Lord for it. My master has got a new bargeman, and one morning master gave him and me a breakfast together alone, at Christmas. I began to speak to him about God in the spirit of meekness, since that, God has given me his ear; pray God to conquer his heart. This night he blessed me, and tells me he begins to feel, God grant it may be Christ crucified in his heart, Amen, Lord Jesus. He tells my master he loves William, God grant he may love Christ. Master has given him leave to go to Woking with me, O that he may go to heaven with me, Amen. You tell me you are tempted by the devil; obey God's voice, give all you have to him, and then you are not your own, you are bought with a price, and God is your wall of salvation.

Praise him for his wonderful creation. Praise him for his work of works in sinner's salvation. Praise him for his dear Son. Praise him for his precious blood. Praise him for his Holy Spirit.

Praise him for his matchless grace. Praise him for his precious love. Praise him for his powerful faith. Praise him for his blessed hope. Praise him for discovering guilt. Praise him for salvation from it.

Praise him for a quiet spirit. Praise him for a broken heart. Praise him for a tender conscience. Praise him for holy desires. Praise him for a spiritual thirst. Praise him for a renewed will. Praise him for his marvellous light. Praise him for your heavenly views. Praise him for the hope of glory.

Praise him for engaged strength. Praise him for a precious soul. Praise him for his grace to save it. Praise him for his power to keep it. Praise him for his watchful eye. Praise him for his guardian angels. Praise him for your holy wars. Praise him for your perfect weakness.

Praise him for his word of promise. Praise him for his humbling rod. Praise him for both law and gospel. Praise him for his mercy on us. Praise him for all humbling trials. Praise him for instruction from them. Praise him and your Lord and God. Praise him for the spirit of meekness.

Let all mankind from north to south, praise my God with heart and mouth. Praise the Lord, ye saints of light, praise my God both day and night. Praise him for your life and

breath, praise my Christ both heaven and earth. Praise him for a spiritual ear, praise him for his godly fear. Praise him for his humiliation, praise him in his exaltation. Praise him in all the hymns you sing, praise him your prophet, priest, and king. Let every tongue, in every head, praise the Judge of quick and dead. Praise the Lord from pole to pole, praise him that saved my helpless soul. Praise the Lord from coast to coast, praise Father, Son, and Holy Ghost.

LETTER II.

TO MISS E. B.

The last time I heard from my dear friend, she was in a very flourishing state, comfortably enlarged, and somewhat confirmed and established; at such seasons they can reign as kings, with the toil of labourers. But these flourishing seasons are of short duration, and after a sweet banquet the appetite is but the keener when fasting days come on: "Can the children of the bride-chamber fast, while the bridegroom is with them?" No, it is impossible, but the time is sure

one of the days of t
not see it.

But this going and
distinguish between
tween the old man ar
more and more acqu
whose presence is th
long absence, the m
the more thankfully a
be seen in the spou
had provoked her to
apprehension became
both by his voice, an
"It is the voice of
saying, Open to me,'
that he sought after.
guish between the ol
man, so called by P
divine nature: and e

poor children, is to preserve, revive, enliven, and strengthen the good work of grace; "Thy visitation," says Job, "hath preserved my spirit," Job x. 12; for, "Thou hast granted me life and favour," and visited me to keep that life and favour from falling to decay. This is what David alludes to, when he says, "The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth for ever; forsake not the work of thine own hands." To this Christ alludes, when upon every visit he says, "Behold my reward is with me, and my work before me;" every visit therefore is to renew this new man: "The inner man," says Paul, "is renewed day by day." Hence, if we observe upon every appearance of the Lord's presence, the heart is enlarged, the soul refreshed, faith gets active, hope abounds, love draws, meekness softens, contrition affords a pleasing smart; he deals kindness by his countenance, and recalls former miscarriages, and coyly refuses his tenderness upon a deep sense of unworthiness, and reflections of former unbelief, impatience, and hard thoughts of his long delay; this fills the soul with true humility, and self-loathing, under which much nearness, boldness, freedom of access, great liberty, and strong persuasions, and comfortable claims are granted; our interest appears clear, and our evidences bright, and love appears perfect; and we resolve,

and fully intend in all future periods, to quit ourselves like men.

But, alas, when Christ has revived his work, and is gone, then comes satan to stir up every branch of his dominion, every loyal subject to his interest, and every corruption, or every faculty, power, or affection of our hearts, which he, by the fall of man, has corrupted, and vitiated, and alienated from God. Not only unbelief, hardness, rebellion, enmity, pride, and revenge, but every natural inclination to evil; this is the old man, and these two will war, as long as we live in this vale of tears, this enchanting and ensnaring spot, and as long as we are in this body of sin and death: thus our Lord's visits and absence distinguish between sin and grace. And this my dear friend must expect to be the daily task of bearing the cross, till the cross give way to the crown, and tribulation ends in eternal tranquillity.

I have for this fortnight back had a bad cold, fever, cough, hoarseness, and much shortness of breath, but am somewhat better. I have long lived in expectation of seeing my old companion in travail, and his two daughters, but all hope on that ground has been destroyed, on which account I send these few scraps. The heavens bless my poor friends, and all at the Bower, is the daily prayer of,

W. H. S.S

LETTER III.

TO THE SAME.

The Cabin. Monday.

ONCE more I come to enquire after the health, the wealth, and the prosperity of my dear friend; knowing that there is balm still in Gilead, or among the witnesses of God, and a physician there, that is in every purged conscience; and near to every broken heart, in order to save every contrite spirit: "His reward is with him." Every band for binding up, every cordial for reviving drooping spirits, every bitter ingredient for strengthening the stomach, and promoting appetite; oil and myrrh, milk and honey, wine and spices. "All his garments smell of myrrh, aloes, and cassia, out of the ivory palaces," all, all, for our use, for our good, and for our growth.

"His reward is with him, and his work before him;" and what is that? "From all their filthiness, and from all their idols," says Christ, "I will cleanse them;" "I will clothe thee with change of raiment," Zech. iii. 4. And he shall feed them, and keep them as a shepherd does his flock; this is his charge, and he is the good Shep-

herd, and will be faithful, tender, and watchful, for he that keepeth Israel never slumbers nor sleeps, Psal. cxxi. 4. We are God's choice, and his own purchase, and he will lose nothing of his own, no, not an hair of the head shall perish, for these are all numbered. And if matters are so, will he ever forget our persons, or once let our names slip from his divine mind, or be banished from his memory? "O thou of little faith, wherefore dost thou doubt," when thou art in such safe, and such powerful hands.

I daily remember you all in my poor, imperfect prayers, for I love, and I long to see the kingdom of Christ enlarged; and I have some satisfaction on this head. Let nothing damp thee, to slacken thy diligence; "The diligent soul shall be made fat;" it is bold faith, and strong faith, that gives glory to God, which maintains its hold, and repeats its claims, suits, and pleas, when heaven and earth seem to combine against us. I have this day sent a scrap to poor Mary. God bless my dear friend, so prays

Her most affectionate,

W. H. S. S.

LETTER IV.

TO THE SAME.

The Doctor to his Little One, sendeth Greeting, with perfect peace and at such a time.

THIS is Saturday, and I have been on the wings of vain imagination five or six times to B. I have lately, in order to prevent my going out of the chapel on Sunday nights, when I am so hot, had a new bed put up in the study at the chapel, and there I have slept for some time. On Thursday night last, being Christmas eve, I went there to bed at seven o'clock; I waked up at midnight, and chewed over my Christmas-day text, and after this dropped off again, and into the land of Nod I went. I dreamed that I was on a large barren common, and a person stepped up to me and told me, that was the way to the mill; I set off down a descent, and soon came to the mill, and something told me that there were none in that place but what would be glad to see me. The mill stood very pleasant, and before it a beautiful stone building, and at the front of that a delightful river, and one lady walking by it, who looked at me, smiled and curtseyed. I said, You have been at great expence here, she said she had, and I awoke. I

thought of the two grinding at the mill, the one taken, the other left, and of Peter's building of living stones, and of John's river of the water of life, and then sunk down into the land of forgetfulness again, and behold another dream.

I dreamed that I was in a very large, old, and ruinous house, but it had pleasant gardens; in this house there was you, your father, mother, Mary, and John, and we all walked about for some time; at last all sat down in a large room, and I was to wash the feet of you all: I was to begin with you, then your father who sat next, then your mother, then Mary, and then John. I began, and washed your's quite clean, and when I had done, you looked hard at me, and said, I think I have got some spots about my nose; I looked, and there were two spots upon one cheek, one upon the other, and two little ones upon your upper lip. I got those off the same way the Saviour healed the blind man, I spit upon my handkerchief, and rubbed them all off, and I thought I never saw you look so cheerful in my life. I then began upon your father, but by the motion of my arms in rubbing, I awoke myself, before I had finished the work that I was to do.

I thought of our Lord's washing the disciples' feet, and of Peter's desire to have the same to be done to his hands and his head, and of our Lord's answer to him; and then I thought of this

text, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," John xiii. 14. Then I considered what that of washing one another's feet should mean, and likewise what is meant by the feet. Those who believe in Christ are pardoned, justified, and sanctified, and therefore complete in Christ, and of course clean every whit, and need no more washing, save to wash the feet; which signifies the whole of our conversation through life in the course of our pilgrimage, in which we often offend in thought, word, or deed, and which disquiets the mind, disturbs our peace, offends our conscience, weakens our faith, encourages satan, and brings on the rod of God. "What I do thou knowest not now," says Jesus to Simon, "but thou shalt know hereafter," John xiii. 7; which was fulfilled when Peter fell, then he wanted his feet washed, for he was down, and his mouth too, for he had cursed and swore.

But what can be meant by washing one another's feet, did the apostles ever do this? I believe not. How does the Lord purge and save us? "With the washing of water, by the word," Ephes. v. 26; this is the way that he sanctifies and cleanses his church: that water is the renewing of the Holy Ghost, called the washing of regeneration, Titus iii. 5. But then why is it

called, the washing of water by the word? Because God gives testimony to the word of his grace, by accompanying it with the Holy Spirit; the word comes in power, in the Holy Ghost, and in much assurance, 1 Thess. i. 5; therefore to preach comforting, and encouraging words to fallen saints, backsliding souls, and to such as have offended, the Holy Spirit applying the word, pardon and peace is renewed, and the feet are afresh washed again.

By the cheeks of my little one, I understand the heart and conscience, for when these are clean we can lift up our face without spot to God, Job xi. 15; but when these are foul, I am bowed down, I am so troubled I cannot look up. The spot on my little one's lip, betoken some mutterings; your lips have muttered perverseness, saith the prophet; and of himself at conversion he says, "I am a man of unclean lips." Thus has the Lord told me what thou hast been at, and I was employed to rub it all off, and who knows but the living water may attend this epistle, and do the work of the whole dream; I never understood these things of washing the feet so clear before. After my dreams, I had a glorious time in the pulpit, and after that good news from——. I have hope of five poor souls there. About three weeks before Christmas, now twenty-eight years ago, I was brought forth the second time,

on which I thought with many tears. I send this to B. expecting you are altogether there. My most cordial love to father, mother, Mary, and John.

God bless you all,

W. H. S. S.

LETTER V.

TO THE SAME.

BEING returned from the journey, I am coming to enquire how my beloved friend does. I see I have not laboured in vain in ———, some have shook themselves from the dust, and loosed the bands of their neck; while others look out of obscurity, and struggle to come forth out of their holes: some hang their harps on the willows, and two or three go forth in the dances of them that make merry.

But how is it with my old companion in travail? I have no doubt but her mind is often buffeted, her understanding beclouded, her peace disquieted, her resting place disturbed, her unbelief strengthened, and every good thought scattered; but after all, this is no more than the devil's works, moving our inbred corruptions: and this we know is the war that God himself

curses from the holy l
quiver, no vindictive
anger, no black des
perdition, no dread

Nay, so far from tl
onset is over, that the
the work, gives fresh
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us forth again, if h
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fight and beat the a

when we have nothing left but the bare remembrance of them. Keep on, the Lord of Hosts is both our Commander and our armour, and we are no more than mere machines in this war. Kind love to Mary, and accept the same.

W. H. S. S.

LETTER VI.

TO THE SAME.

Cricklewood, Edgeware Road.

My dearly Beloved in the Lord,

YOUR's came safe to hand, and I was glad to hear of the revival of the good work in thee; and indeed it is no more than what I firmly believed would be the case when I set out. God will not contend for ever, nor will he be always wrath; "His anger endures but a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning," Psal. xxx. 5. Our souls are naturally wedded to the law; a self-righteous spirit which is natural to us, often betrays us into a labyrinth of bondage, hence the apostle intimates, that there is a necessity of being divorced from the law, by the condemning sentence thereof. "Wherefore, my brethren, ye

also are become dead to the law, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4.

A legal spirit betrays us into slavish fear, and slavish fear, which the law communicates, influenceth the soul, and mingleth wrath and terror with it; it gendereth to bondage, Gal. iv. 24: and the motions of sin which are by the law discovered, irritated, and stirred up, such as enmity, unbelief, and rebellion, work in our members, to bring forth fruit unto death, Rom. vii. 5. Hence my dear little one may see the need of a divorce from the law, because it can give no life, and therefore under it dead fruits and nothing else can be brought forth. But the bond of the new covenant is love, and the bond of the old covenant is wrath, hence it is said to work wrath; and as it binds the sinner over to punishment, so the poor criminal is kept in tormenting fear of punishment, and bowed down to the meditations of terror.

Unpardoned guilt, and the law's curse, always go together; and the curse and wrath of a broken law hold the sinner fast; nor can he ever get free, but by the blood of the Lamb: "The sting of death is sin, and the strength of sin is the law," 1 Cor. xv. 56. Faith eyes the atonement and satisfaction of Christ, and deals with his blood for pardon; and when applied, "By the blood of

thy covenant," says the Father, "I have sent forth thy prisoners out of the pit, wherein is no water. Turn ye to the strong hold, ye prisoners of hope," Zech. ix. 11, 12. This is God's command, that Christ's prisoners of hope turn their eyes to him, who is their high tower, strong hold, and safeguard, Nahum i. 7.

I have informed my little one, that the bond of the covenant of grace is love; a covenant is a bargain made between two persons or more; God's covenant was a bargain made between God and his son, in which bargain God promised and fixed his free love upon us, and ordained us to life and glory. Christ on his part agreed to take our nature, and die to redeem us from sin, and from the curse that we were under, by obeying the law, and dying in our room and stead; and this was the debt which the surety paid down. The bond of the covenant was, that God promised upon the satisfaction of Christ to turn his wrath from us, and to love us freely, and to continue us for ever in his love; hence he sends us out of the pit, and discharges us, and likewise chastens us as a proof of his love to us; and after he has caused us to pass under this chastening rod, he brings us into the bond of the covenant, that is, he reveals his love to us. This love is to cast out the fear and torment peculiar to the old covenant, that the blessings of the better covenant may come into our souls, namely,

life and peace, Mal. ii. 5. Life and peace in the new covenant, are the fruits and effects of pardon and justification, as guilt and death were the fruits and effects of condemnation by the old covenant.

Let my little one read and ponder these things over, and let her observe, that by the bond of love which God fixed on us in Christ, and which we feel when we are enabled to exercise faith on the Son of God, is the bond of union between Christ and us; hence he is flesh of our flesh, by his incarnation, and we are one spirit with him, being joined to him in love. And as the covenant of promise is ratified by the death of Christ, it stands fast, having the unchangeable love of God, the oath of God, the promise of God, the faithfulness and truth of God, the blood of Christ, and the witness of the Spirit for its basis.

God, that we might be safe, has made Christ our everlasting Father, husband, and elder brother; and has appointed him in our nature to be the judge of quick and dead, that he may avenge us of our enemies, and reward us with the kingdom and glory which he hath predestinated us to, and prepared for us. It is our heavenly Father's will that none of Christ's little ones should perish, but have everlasting life, and be raised up at the last day; and Christ who is our lover, and the faithful and true witness, must

reign till this is done; "The last enemy that shall be destroyed is death." Have been much tempted and exercised lately, and am but poorly in body, but hope ever to remain,

Dear little one,

Your's, most affectionately in the best of bonds,

W. H. S. S.

LETTER VII.

TO THE SAME.

Cricklewood, Friday Morning.

Dearly Beloved in the Lord Jesus Christ,

GRACE and peace be multiplied, for it is God's most faithful promise, that those which be planted in the house of the Lord, shall flourish in the courts of our God, or as the New Testament explains it, they shall grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

The first grace planted in the heart is fear, "The fear of the Lord is the beginning of wisdom;" and though this fear has at first an angry God for its object; and therefore slavery attends it, and we tremble at his word, and every sin

pierces us, and conscience being authorised and commissioned to act against us, yet this serves to hedge up our way with thorns, so that we cannot find any pleasure in our old paths as usual; this makes us sick of going astray. "Before I was afflicted I went astray," says the Psalmist, "but now have I kept thy word," Psal. cxix. 67.

The second grace is faith; this persuades the mind, and by some distant views of the love of God, it draws the heart from off all trust in self, to confide in the mercy of the mediator; it sets the soul to call upon God with a peradventure we may be heard; it credits God as most true in all he says, and mixes itself with whatever we read or hear, and makes us feel the same, whether it be reproof or rebuke, comfort or encouragement. And as it gathers strength, it applies the promises, and leads the heart to believe that greater things are yet to be done in us; and having life in it, or its being a lively faith in God's mercy, through Christ, it is the substance of things hoped for, or eternal life already in the soul; and the evidence of things not seen; for it assures the mind of salvation, and that assurance, like an evidence or witness, silences all gainsayers.

The third grace is hope, and hope is founded on faith, for what I believe God has given, that I hope to enjoy, and live in expectation of it; therefore hope respects something future, some-

thing good, something promised, and something desirable. God gives this grace; through Christ we hope in God who is faithful, and expect upon the warrant of his promise, the glory that is to be revealed. Fear counteracts presumption; faith guards us from the curse of a broken law; and hope forbids despair.

The fourth grace is peace; this informs us of reconciliation and friendship with God, and is the fruit and effect of pardon, and of justification, and a sure sign of union with Christ; "In the world you shall have tribulation, but in me you shall have peace." This is one blessing of the covenant, a fruit of the Spirit, and one blessed ingredient of the heavenly glory; "They shall enter into peace," Isai. lvii. 2. Peace is a calm within, when there are storms without; and is an eternal cessation of arms with God, when at war with the world, the flesh, and the devil.

5. Patience. The business of this grace is to keep us waiting for what we expect, it forbids hastiness, peevishness, fretfulness, turbulence, and disquietude, and is intended to compose the mind in a sea of troubles, to keep us waiting God's pleasure, and God's time for our deliverance; "In patience possess ye your souls. But there shall not an hair of your head perish," Luke xxi. 18, 19. "The Lord," the Spirit, "direct your hearts into the love of God,

and into a patient waiting for Christ," 2 Thess. ii. 3, 5.

6. Meekness. This grace is intended to ease the burthened mind, to assuage the grief of the heart, and to vent the heavy troubles of the soul by contrition, compunction, brokenness of heart, and by a flood of tears; otherwise when grief and distress fill the soul, it would vent itself in rebellion, murmuring, rage, and fury, and distress would come out of the mouth by muttering perverseness, as always is the case of those whose souls are filled with grief and desperate sorrow, Isa. xvii. 11; sorrow that has no remedy, sorrow that has nothing but despair and desperation for its object. But when the heart of God's children are pregnant with grief, either the old man or the new man will give it vent: if the former it is in anger, and rebellion; if the latter it is in tears, prayers, and contrition.

Moses was the meekest man on earth, and almost in every sore trial he falls on his face and weeps to God; but now and then it was not so, and then it is said, "Moses was wroth." Again, he says to God, "Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child; and if thou deal thus with me, kill me I pray thee out of hand, and let me not see my wretchedness." Again, "Hear now ye rebels; must we fetch water for you out of this rock?"

"They provoked his spirit, so that he spake unadvisedly with his lips." "They envied Moses also in the camp, and Aaron the saint of the Lord; so that it went ill with Moses for their sakes," Psal. cvi. 33, 16, 32; for he was not suffered to enter the promised land. Hence the Lord's exhortation, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls;" and Paul's exhortation is, "Follow after righteousness, meekness, patience, charity, with all them that call upon God out of a pure heart."

7. Love. This grace is called the bond of all perfectness, it is the fulfilment of all law, and the glory of the everlasting gospel; and every blessing flows from it, even Christ himself: "God so loved the world that he gave his only-begotten Son," that we might live through him. The Holy Ghost sheds this love abroad in our hearts, through Christ Jesus, and it disarms the soul of all that slavish fear, and bondage, and torment, which is peculiar to servants in the flesh; it casts out doubts, and all that legal bondage that debases the soul to a mean, low, and base disposition, which is but eye service, or service extorted by the fears of punishment. It enriches and ennobles the mind, it leads the soul to be satisfied and delighted in the favour, worship, and service of God; and by this cord of the

love of God, God says, he draws us, I have drawn them with the cords of love as with the bands of a man; by this he allures, woos, wins, and powerfully constrains us with a sweet omnipotence, and with an omnipotent sweetness, to follow hard after him. All other graces but this will pass through a change; fear will terminate in fortitude, faith in fruition, hope in full enjoyment, patience into eternal placidity, meekness in endless joy—but charity never faileth, but is always the same.

I have written these few scraps to entertain thee, and to keep thy mind heavenly, knowing thou hast not the opportunity of hearing the word, which is no small mortification to those that have an appetite for the bread of life; but God promises to hear the prayer of the poor and needy that seek water, when there is none, and that he will not forsake them. There is a heavy cloud hangs over our head, but the greatest part apprehend no danger, but their security is a bad sign to me. Stand fast my dear friend, and cleave close to thy God, and remember how great things he has done for you in calling you out of this sinful world, and calling you to the fellowship of his dear Son; it is his will that you should remember your Creator in the days of your youth, while the evil days come not. Mr. B. at B. determines to preach no more in the church, but

is looking out for a chapel. Give my love to Aunt.

Your willing Servant in Christ Jesus,

W. H. S. S.

LETTER VIII.

TO THE SAME.

The Cabin, Tuesday Morning, 4 o'Clock.

LAST night just before going into the pulpit, poor James brought in thine epistle to me, with the good tidings of father and mother being better, which quite dissolved my soul in love to my God, who is so kind as to listen to the pitiful entreaties of poor rebellious mortals. My heart was filled with love, admiration, and pious grief, but I could not pour it out, though my heart was hot, and in holy motion for a thank-offering.

After service came in one from S. another from M. another who lives in Town, and this morning two more are coming, so that I ordered my fire to be lighted at four o'clock, which it was, and the offering abode with me till opportunity offered. I can say with truth that a meek, submissive, praying frame, has abode with me ever since I left B. and yesterday was a whole day of prayer. I was so grieved at seeing poor father and mother

so ill, and so low, and I thought of your cold collation which satan would prepare at your return, in order to quench every spark that came from the altar of burnt-offering, and therefore put up innumerable petitions on that head; and what I said and thought when I set out for B. is true, that God would do more in answer to prayer, than all medicines had done.

A praying frame was given me as soon as I saw your mother, and my heart abode full for some time before I could pour it out, and I pursued it all the time I was there; and though I saw them little better I was not discouraged, but persevered, and now I set to my seal that God is true. And now God requires many grateful acknowledgments and thank-offerings, and this I have found by late experience establishes the answer granted. Without this, matters will go back again; do you observe this, "Call upon me in the time of trouble, I will deliver thee, and thou shalt glorify me," mark that. Sure I am that neither afflictions, diseases, devils, nor sinners, can stand before the united force of the camp of the saints, when the shield of faith, the sword of the Spirit, and all prayer from the armoury of God are brought forth against them. When I call upon God my enemies shall be turned back; this I know, for God is for me, Psal. lvi. 9; mark that.

I have made up my mind, should God spare my life, to spend one week at the new house at

Christmas, in order to consecrate the new pulpit which I intend to have made for the new house, and if possible will preach there on Christmas-day; for I know that poor souls in the best frames will wither without the word, we know not the worth till we know the want. But my refuge, my hiding-place, my only resource is a throne of grace. O Betsy, if thou didst but know the ten-thousandth part of the benefits of this throne, and of the mediation and intercession of Christ, and of the fulness of grace that is in him, and of the delight that God takes in the prayer of his people, and of the aid and assistance that the Spirit gives us therein, and of the gains, profits, and increase gained thereby; sick or sorry, miserable or merry, high or low, dead or alive, thou wouldst pay thy constant visits there.

Perhaps there are few in the land of the living that carry on more trade at this divinely Royal Exchange, than the much-despised Coal-heaver, and my soul knows the immortal and eternal gains. It keeps up the life of godliness, and when the soul is lively it is contented and happy, "For godliness with contentment is great gain," mark that. And now let my poor little one observe the sweet motions of the heavenly dove; when troubles appear he will fill the mouth with petitions and the heart with sorrow, that is, for prayer. When deliverances appear, and our worthiness is considered, meekness operates, that

is for thank-offerings; when high joys spring up, that is for praise, called the sacrifices of joy, and declaring his works with rejoicing; when corruptions rise, and sins prevail, it is for confession.—Mark these things and observe them.

Last Sunday was ordinance day. I have worked very hard lately, nor have I experienced any frowns, desertions, rebukes, nor reproofs, since I returned, which is often the case, but have been much indulged with access to my God. Read this to poor mother with my love.

God bless thee,

WM. HUNTINGTON.

LETTER IX.

TO THE SAME.

Cricklewood, Edgeware Road.

Dear Betsy,

I DID intend and much wished for a private walk with thee across the field, to have enquired a little how the best of causes went on, and whether the noblest work under heaven prospered in thee; but the weather proved unfavourable. But the Doctor and his friend can say what few young lovers can say, and that is, that our love is from above, and our union shall never be dissolved, for

we are brother and sister in the noblest ties, and kindred souls in the eternal affections of God. My soul loves none but such, however kind, however liberal, however agreeable, however handsome. I can always find my spirit dissolve, melt down, run together, mingle with, cement to, and unite with, those in the furnace, those in soft contrition, those in sorrow after God, those in gospel simplicity, those in humility, and those of a teachable and tractable spirit. These will crawl into my heart, and steal away one corner or other of it; and to tell thee all the truth, my dear Betsy kept a slice when I left Gasson's Bower. But far be it from me to bring a charge of theft against thee, knowing that thou art willing to live honestly, and must live so, for conscience will not suffer it to be otherwise. We will call it an exchange, for a bit of her heart was willingly spared to go to town with me—this is no robbery.

Fear not, Betsy, "He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me." This is the threefold cord that shall never be broken. It is the bond of God the Father's love, displayed in the gift and revelation of Christ to the preacher; this cord by the preacher is stretched out and another feels it, and receives the messenger for the sake of the message, and by receiving the sent, he receives Christ the sender, and by receiving Christ he receives the Father that sent him: and then truly

we have fellowship both with the Father and the Son. "He that loveth his brother abideth in the light," and if we walk in the light, then have we fellowship one with another, 1 John i. 7.

Thus are our souls bound up by God the Father in the bond of his eternal love with Christ, and all that are thus bound up shall live, hence we are said to be bound up in the bundle of life with the Lord Jesus Christ our God. Love and life are inseparably connected together; if God circumcise our heart to love him, it is that we may live, "And we know that we are passed from death to life because we love the brethren." I can truly say that the first child that ever God called by me, I found more love to, than to all in the world beside; and I was much frightened and terrified at it, and satan tried me sorely about it, because the object was a woman; and to shun the snare as the cavilling devil suggested it to me, I would hardly suffer the poor creature to come to my house, or even to speak to me, which almost broke her heart. But soon after God called her husband, and I found the same love to him, this discovered satan's snare and his lie, and led me to an unctuous experience of this text, "Ye are taught of God to love one another," 1 Thess. iv. 9. Surely none can lay nearer my heart than your poor father and his family, yea, every one of them; nor do I forget you in my poor imperfect prayers one day in the year; but this I do not

mention that there is any reliance to be put on my prayers, but to let you know that your family lies near my heart, for many people have more confidence in my poor prayers than I have myself, and think God will hear me for them, when I cannot believe that he will grant me the least request, so strong at times is my unbelief.

I beg, dear Betsy, that no temptations may lead you to believe, that any one fiery dart of satan hath ever been hurled at thee, but such as is common to man. We hang in an even balance, for God weighs both men and their actions, yea, saith the wise man, he weigheth the spirits, Prov. xvi. 2; and we rise and fall as the Spirit operates, or ceases to operate. Corruption entered the heart of Eve by her faith in satan's lie; grace enters the heart by faith in God's truth. When God withdraws the light of his countenance, satan comes, and the soul sinks; like a robber he comes with violence, and we become hasty, pettish, and peevish. He stirs up confusion and we appear a riddle, a mystery; he vails the understanding, and the good work is hid; he spreads a dismal gloom over the soul, and an army of terrors surround us, or dreadful things are expected; then he calls up carnal reason, or unbelief, and when these work, he influences us with his own sensations, enmity to God, malice, rebellion, and desperation, blasphemy and madness, and sometimes operates as an unclean, and

awfully foul spirit. These names he bears, and and by these things the very workings of the mind of devils may be known. At other times he comes changed, and fills us with self-pity, and the pleasing things of flesh and blood, but all against God. Believe him not, for there are seven abominations in his heart.

When God shines the veil is rent, love disperses the gloom, peace succeeds confusion, meekness follows upon hastiness, sorrow is exchanged for rebellion, and sympathy for the Lord instead of enmity. Long have I gone up and down in this balance, and here I am to this day, nor will times ever be better with me; every time the prince of this world cometh, he is sure to find something in me to stir up and work upon as his allies; and nothing but death will ever cure, or cleanse me of them. But the whole work of grace remains with me, all God's work shall outlive the spawn of satan, "Grace shall reign." If we fall it raises us up, if we backslide it restores us, if we get dead it quickens us, if sin gets the mastery it undermines it, if we contract guilt, Christ's love and our sorrow disperse it, and if we stand fast it is God's grace keeps us; if we get shut up, grace lets us out, if into chains, grace makes us free again. God's eternal love, which is the fountain of all grace, shall reign through the obedience of Christ unto eternal life.

As sure as ever any fiery trial comes upon thee.

so sure will the Holy Spirit give thee some hint, or item of it before it comes, or else alarm thee to fear, to look out, or to expect something as coming on, to prepare thee to receive it, without being overmuch alarmed and dismayed at him. "Behold," says God to Moses, "I come unto thee in thick darkness." "The thing that I greatly feared is fallen upon me," says Job, "and that which I was afraid of, is come unto me," Job iii. 25. "The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me," says Paul, Acts xx. 23. Let Betsy watch, and she will see something of this attend her, for God speaks once, yea twice, but man perceiveth it not.

I am at present very low in body, and have not preached since last Lord's day, am so weak inwardly; and the doctor seems to have done me little good, though I have been taking medicine six days. I am to finish my course in a tottering tabernacle, death is to work in me but life in others; I am to die daily, and my outward man is to decay by piecemeal, but my labour is not to be diminished; and were it not for my family, and those I love in the truth, I should fetch in all my comforts from the grave; I am truly sick of this world, and of the uncertainty of all things in it. I pity the young ones that are in the world, for spiritual famine is before them, and

hypocrites and hypocrisy abound, and the fan must come on. I have passed under various changes this week, but this joy and bitterness, rebellion and submission, temptations and consolations, smiles and frowns, visits and desertions, the pulpit and the pillory, will have an end some time. And surely whenever I join the palm-branch company above, it may be said of me as of all the rest, that I came through great tribulation, more by far than any poor wretch that hath appeared on the earth in a profession in my day. Dear Betsy, God bless thee, and keep thee near to himself through this vain life, that thou mayest escape the corruptions of the world, and the wrath to come. So prays,

Thine affectionate Friend, Brother, and
Servant in Christ Jesus,

WM. HUNTINGTON, S.S.

LETTER X.

TO THE SAME.

The Cabin, Tuesday Morning, Four o'Clock.

My dear Friend,

YOUR's came to hand last night, and I was glad to hear you are well, as through mercy I am at present. I had a good day on Sunday last, and a comfortable time last night, God is good to poor unworthy me, and to the poor flock which he has sent me to feed. Let us, my dearly beloved in the Lord, covet earnestly the best gifts, for this God bids us to do. Elisha begged that a double portion of God's spirit might rest upon him, and he obtained his suit; and Jabez prayed that God's hand might be with him, that he would bless him indeed, that he would enlarge him, and keep him from evil that it might not grieve him, and God granted him his request. Solomon craved wisdom, and his petition so pleased the Lord that he granted him wisdom, and told him that he had given him that which he had not asked, namely, riches and honour, as none never had before him.

Jacob wrestled for a blessing, and God's blessing is everlasting life, and God styles himself

the God of Jacob, but he is not the God of the dead but of the living, says Christ, which shews that Jacob is alive with God. Moses prayed, that God's presence might go with him, and that he might shew him his way, and this he obtained. God told him, "My presence shall go with thee, and I will give thee rest." These men, my dear girl, coveted the best gifts, even spiritual blessings in heavenly places, and I am fully persuaded that you are not ignorant of these things, nor of the glorious and eternal worth of them. These are the things which alone can make the soul happy in life and death, and without these things life is vanity, and death a misery. A form of godliness without the power leaves us without God and without hope, but not so fares the believer in the Son of God; the just man shall live by his faith, and the end of faith is the salvation of the soul, says Peter, a blessed end. Solomon says, "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Remember my dear little one, that we cannot love God unless we believe in Christ, nor can God love us out of Christ, so says the Saviour; "The Father himself loveth you, because you have loved me, and have believed that I came forth from God," John xvi. 27. To believe in Christ, gives us an interest in his death, in his blood and righteousness, in his sacrifice and

satisfaction, in his love and in his mercy, and eternally blessed are such in this world and in the next; "Blessed are the dead which die in the Lord, they rest from their labours, and their works do follow them."

Now I know that you are well acquainted with these things, you know the plague of the human heart, the blessings and benefits of Christ's death, the preciousness of faith, the comforts of the Holy Ghost, and the sensible enjoyments of the presence of God. You have felt the sweetness of these things, and let nothing divert your mind, or draw you away from them, for "What shall profit a man if he gain the whole world, and lose his own soul?" Accept my kind love,

W. H. S. S.

LETTER XI.

TO THE SAME.

Cabin, Tuesday Morning, Five o'Clock.

Dearly Beloved in the Lord,

Your's came to hand last night, and I thank you for it. I am always glad to hear from you, and earnestly desirous of knowing how you go on, and was glad at my heart, and thankful to

my God, for the visit you speak of, and for the energy and freedom granted to you at the throne of grace, by the promised aid and assistance of the most holy Spirit of promise. These visits should be strictly observed, watched, and thankfully acknowledged, otherwise we displease the holy Comforter, who will not put up with any slight, nor suffer unthankfulness to pass unresented. And remember this for thy comfort, that the Spirit of grace and supplication is secured to us by an everlasting covenant, and that covenant shall never be removed saith the Lord which hath mercy on us; and that mercy Paul describes thus: "Of his mercy he saves us, with the washing of regeneration, and the renewing of the Holy Ghost."

You see, my dear friend, how firm God's covenant stands, and how nobly and richly our covenant mercies and blessings are secured, both in the covenant, and in the covenant head, in whom all the promises are yea, and amen, to the glory of God's grace, by the eternal salvation of we poor helpless sinners. The more grateful we are for favours received, the more bold may we be when favours are wanted. Gratitude and thankfulness are fruits acceptable, and well pleasing, and herein is our heavenly Father glorified, that we bring forth much fruit, John xv. 8.

The woman in the Revelations is the church of

Christ, sometimes called a woman, sometimes a city, and you see in the Galatians that Hagar, Mount Sinai, and the earthly Jerusalem, all signify the covenant of works, and all that are under it. Sarah, the covenant of grace, and the heavenly Jerusalem and those in it, are one and the same thing, called the Lamb's wife, hence the covenant is called a city, and so are the elect in it; "Thou shalt be called the redeemed of the Lord, sought out, a city not forsaken," Isai. lxii. 11. The devil sent forth a flood of errors, called doctrines of devils, after the woman, when he found persecution would not do; arianism most likely was the flood cast out, for about that time it was said that all the world was arian, save one Athanasius; but the earth helped the woman. None but carnal professors, hypocritical persons, and earthly-minded men received it; these opened their mouth and received the flood, and by this means these hypocrites were made manifest and purged from the church, and she was made purer and shined the brighter when they were gone; and they turning persecutors shewed the real saints the effects of the damnable errors, and made them more adherent to, and more valiant for the truth.

Sometimes when wars come on, satan labours to destroy the saints, as war is called a desolating flood. When the king of Assyria sent to destroy

Jerusalem, tidings came to him that Tirhakah, king of Ethiopia, is come forth to war with thee, this draws him away from Jerusalem. Satan's aim was to kill the Jews, God sent him against the Ethiopians, as it is written; "I gave Egypt for thy ransom, Ethiopia and Seba for thee," Isai. xliii. 3. Thus the wicked are a ransom for the righteous, and transgressors for the upright, Prov. xxi. 18; and thus also the earth helps the woman.

I cannot help thinking that all the strange dreams have respect to some calamity coming upon the poor children of God, for the creature in mine was a beast, and in yours not much unlike the enemy of souls, or the old man of sin, or death the king of terrors. It brings a former dream to my mind which I had, relating to all your family, that of being servant to all, for I washed all your feet; and I remember one of the family had three spots on her face, two on the cheek, and two on her upper lip, all which I wiped off with my spittle on a handkerchief, much of this is already fulfilled.

I preach to-morrow morning, and at noon set off. I intend to preach Sunday, Monday, and Tuesday, and then return. All the chapels are shut against me; I am to preach in a barn. Farewell, God bless thee. Be diligent, be of good comfort; "Many are the afflictions of

the righteous, but the Lord delivereth him out of them all."

Your's affectionately,

S. S.

LETTER XII.

TO THE SAME.

Paddington, Feb. 2, 1798.

Dearly Beloved in the Lord,

I was glad at my heart when I saw the direction on your's to me, and I know not why, but you and your family have been and still are perpetually on my mind, and have been, ever since I was first at B. Seldom do I bow my knees to God but those of B. come into my thoughts, somewhat like the poor person in Paul's dream, saying, Pray come over into Macedonia and help us; and as Paul assayed to go, assuredly gathering that God had called him to the work, who knows but God may make me useful to thee, and to some more in the old barn, should we be spared and permitted once more to get into the straw together.

I was much pleased in perusing thine to me,

and my bowels yearned over the goodness of God to poor blind creatures bent upon their own ruin; but I will work, says God, and who shall let it. "All that the Father hath given me shall come to me, and he that cometh unto me I will in no wise cast out." Prejudice, enmity, unbelief, hardness of heart, and insensibility are the armour of the strong man, by which he keeps possession of the heart, and the dear Lord Jesus out of our mind, and out of all our thoughts; but when God the Holy Ghost comes with his power upon him, he takes away this armour in which the devil trusts, and by which he keeps the poor soul carnally secure, and in a false peace. These are the effects of an unfeeling conscience, and in this state will the judgment day find all the wicked, and all the foolish virgins, for when they shall say peace and safety, then sudden destruction cometh as labour upon a woman with child, and they shall not escape. For the judge will come "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 8—10.

I am fully persuaded that the holy and blessed Spirit of God is now hovering over thee, and

is the author of that fear and feeling, and of those checks, reproofs, encouragements, joys, sorrows, convictions, discoveries of sin and sinful self, misgivings of heart for what is amiss, and inclinations to prayer, and desires after the knowledge of Christ; and was he entirely to leave thee, thy soul would appear naked, unarmed, ungirded, unsupported, weak, frail, defenceless, exposed to every vice, and a prey to every fowler. And the more thou attend to the motions of fear, tenderness, simplicity, watchfulness, diligence, care, caution, circumspection, and reverence of God, and dependence on him; thoughts of him, and of his universal presence, and of his perfect knowledge of thee, and of all thy thoughts, words, and actions; I say the more thou attend to these things the more will that fear grow, till thou wilt find thyself braced up, equipped, strengthened, fortified, emboldened, encouraged, defended, and guarded, even by God himself.

The fear of God is a fruit of the Holy Spirit, and where his fruits are planted there he dwells, nor is there one little one in the household of faith, but what has a guardian angel to protect it; hence Christ calls them the angels of his little ones, which do always behold the face of his Father which is in heaven; yea, they are all ministering spirits sent forth to minister to them

who are the heirs of salvation, Heb. i. 14. O my dear young friend, what thoughts, what views, what feelings, what hopes and expectations, what riches, treasures, profits or pleasures, are so sweet, so noble, so endearing, so durable, so soul-enriching, so grand as those that come down from the Father of lights, which centre in God, and lead to immortal and eternal glory.

I have times without number lain on my bed by the hour, looking back on the intricate path that I have been led in, the dangers I have escaped, and the destruction of the wicked which hath appeared so conspicuous, while my poor weather-beaten vessel is in view of the haven, and thousands of vessels of wrath all wrecked behind me. I have with these views blessed him, and wept over him by the hour, and said in my simplicity, How couldst thou find me out! a poor creature, born and brought up in the woods, and as wild as an ass's colt! How couldst thou find me out, and look me up, and reveal thyself to me, and send me as an ambassador from thy court, to one of the greatest cities in the world! and even to speak by me, and that to the souls and consciences of thousands, either as a savour of life unto life, or of death unto death, when thou knowest that there was not such another poor, blind, ignorant, vile devil in all the world! But he will have mercy on whom he will have mercy, and he hath chosen

the weak, the foolish, and the base, that he may stain the pride of all glory, and bring into contempt the honourable of the earth.

The Holy Spirit's first work, my dear friend, is to convince us of sin, which he does by bringing our past crimes fresh into our mind and memory, and then he shines into our understandings, and this new light brings them into our view, that we can see them; hence the complaints, I possess the iniquity of my youth, says Job; "My sin is ever before me," says David; "thou hast set our secret sins in the light of thy countenance." Art thou come to slay my son, and to bring my sin to remembrance, saith the poor widow to Elijah, 1 Kings xvii. 18. This work God says he will do, "I will reprove thee, and set thy sins in order before thee. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," Psal. l. 21, 22. This is done to convince us, to fill us with shame and confusion of face, to drive us to seek forgiveness, and to pray for it, to make us loathe ourselves, and to see and feel the need of Christ; and to shew us the perfect knowledge that God hath of our hearts, thoughts, words, works, and cursed ways, and that he doth not forget them though we do; and to convince us of the dreadful confusion that the wicked will appear in at the great day, when the heavens shall reveal their iniquity, and the earth rise up in judgment against them; hence the

wise man foreseeth the evil and hideth himself in Christ, but the wicked pass on and are punished.

It is true, my dear young friend, that one part of the word encourages the seeking soul, and another militates against it, in our confused apprehension of things; but consider, that we are all by nature children of wrath alike, and of course we are all under the threatenings, reproofs, rebukes, and curses of God; and when the Spirit begins his work in our souls, he brings us out of the flesh, from off all trust in our own heart, arm, and strength, and out of a state of wrath, and unbelief. As this good work goes on within, so we get gradually from under the curses of the law, and of course the invitations, encouragements, and promises begin to speak to us; and as soon as faith and love come, the fear of the law is cast out, and torment too, and then the curses flee away, and the promises come in; then we are no more under the law but under grace, not heirs of wrath but children of the promise. The farther we go under this good work of the Spirit, the more the promises will speak to us; now do you observe and watch this narrowly, and you will see in some future period that the promises will all flow in, and then the curses, threatenings, &c. will appear to none else but to the children of wrath.

Let nothing discourage you in, nor draw thee from prayer, for to abstain from this when we have offended is adding sin to sin; God has

designed prayer as a means of easing the mind of its grief: I poured out my soul before God, I shewed unto him my trouble. It is casting one's cares and burthens on the Lord who cares for us, and will sustain us; it is intended to bring in all that God has promised to give us, For all these things I will be enquired of by the house of Israel, that I may do them for them. God loves it; "Let me hear thy voice, let me see thy face, for sweet is thy voice and thy countenance is comely," Song ii. 14. It is the delight of heaven, "The prayer of the upright is the Lord's delight." O Betsy, let me have joy of thee, obey my voice, and receive my instructions, and thou wilt find an heaven upon earth; he will be about thy path, and about thy bed, and spy out all thy ways, and when thou awakest thou shalt find thyself still with him; for, "Though the Lord be high, yet hath he respect unto the lowly," Psal. cxxxviii. 6; for God will dwell with mortal men.

Thy father and mother are shortly coming to see me, I should be very glad to see thee with them, if it could be accomplished. I hope that thy usual success with thy hen will be sufficient to defray the expences of my letters, or else I am fearful that thou wilt come to poverty. Thy father sends me word that a woman who heard me in the cathedral, is in soul travail, and requested of him the loan of some of my books. I long to see the old spot once more, that they may have a second

benefit. Dear sister, adieu; grace and peace be with thee is the earnest desire, and humble prayer of

Thy willing and affectionate Servant,

and Brother in Christ Jesus,

W. H.

LETTER XIII.

TO THE SAME.

I HAVE received no answer to my last, the contents not being worthy of a reply; but most of the household think that a treble portion of divine comfort falls to my share, and as it is out of the abundance of the heart that the mouth speaks, I wrote my last from that stock, as it tied I boiled up and ran over. However the fit did not last long, the adversary that stirred it up soon withdrew, for the abundance of such matter would not do for the pulpit, nor the audience, unless they were all dead in trespasses and sins, and needed a dreadful alarm, and overflowing storm, and the iron yoke of bondage.

I intended that my poor friend should know, that the old man and the father of him, can find me out in the cabin, as well as my friend in the woods, and that notes might be compared. However, we gain by all these things, for my prayer

and pleas were so many, so earnest, and so repeated, that the dismal scene was soon changed, for such frames may serve to humble the soul before God, but it is trying work, and would have a strange effect upon an audience of two thousand people. But blessed be his name, there is no holding a contention or dispute long with him; he is to us the altogether lovely, and therefore the soul cannot endure what it supposes to be slight, or cold neglect; yea, he is our all, and therefore our all is gone when he is absent. But he will not contend for ever, nor could I tell what he contended with me for, unless it was because I sought him too much; "His anger endureth but for a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning." Psal. xxx. 5; and surely since that conflict I have been amply rewarded, and other poor souls have reaped the benefits of it.

Last Sunday came Mr. G. and five more with him; then Mr. L. and his brother in law; poor G. now lifts up his drooping head. Mr. and Mrs. M. are now in town, and as so many were coming which I knew nothing of, the good Lord put me into the fire in order to fetch up something new to set before the innumerable guests. Sharp conflicts always produce, promote, and sharpen the soul's appetite; satan is up to this, and when the starving soul can get no honey, no milk, no bread, no water, wine nor oil from above, in

order to feed the new man, divine life sinks, and faith that fetches in its food and feeds it, droops and gets out of exercise, then hope flags, and love crawls into the heart, having neither a ray, nor a spark to draw it out. Grace getting thus flat, the old man rouses up, and calls for the old cheer, the desires and gratifications that used in times past to be the chief, and the sweetest, and indeed the only diet that was delightful. The better part still longs for its own native food, but the new man that loves the law of God, being denied its request, the old man that loves the law of sin feeds on, and will until the new man is revived, and sweet food given to him, at which times the old man is neglected: this is the true state of the case, and this case will never be remedied until these tabernacles be unpinned, and laid in the dust.

I long much to see my poor dear friend, and to know how she comes on; hope shortly that we shall assemble once more within the walls of Zion, where many a comfortable and heavenly visit has been granted. I have heard of you and Mary at L. Mrs. and Miss M. are now with me. The last doleful ditty brought no answer, but this lark-line, this shoeing horn I hope will, that I may know how you, and all the poor souls at B. are. Abate not in diligence, abate not in seeking —— this is all I fear.

Ever thine,

S. S.

LETTER XIV.

TO THE SAME.

My dear young Friend,

GRACE and peace be multiplied unto thee through Jesus Christ our only Lord and Saviour, Amen. Thine epistle according to custom was received at the door and brought up to me, which I immediately opened without looking at the direction, as it is seldom that any letters come to my house but those that come to me. I called my daughter up when I found from whence it came, and read it to her, and gave it her. It came on my mind, who knows but this my young acquaintance is a chosen vessel, and that both her letters should fall into my hands, designed so of God on purpose that I should answer them, and that God may own and bless the answers to encourage and revive the desires of her heart; and it likewise came on my mind the number of boys and girls from eight to ten years of age when I first came to London, who took a fancy to my ministry; yea, I believe the number amounted to thirty, and who are now married people, and fathers and mothers of many children, and who

belong to us to this day, though some are fallen asleep. Two little boys from one house, both orphans, came under me now near eighteen years ago, who are both members with us to this day, and good young men they are; how great a blessing is this; and should this be thy happy case, my soul should rejoice, even mine.

You intimated in your first letter, that there was some savour in what you had heard in town, and in your last that you got a little reviving in the few scraps that I sent, and if so, God must have some hand in it, for he is the Father of all mercies, and the God of all comfort. And when he quickens the soul to feel its need, and to feel the power of his grace and truth; when he gives us a longing heart for his favour, and a hunger and thirst after righteousness; a humble mind under a sense of our foolishness and folly, and meekens and softens our souls in our secret prayers, and searches after him—there is a sublime, and supernatural sweetness, a richness, fulness, and satisfaction in it, which is not to be described. These things never put us to bed stung with guilt and bitter reflections, they are not attended with the lashes of a guilty conscience nor with the accusations of a cunning devil, nor with tossing from one side of the bed to the other with inward grief; nor do they cover us with shame and confusion of face, nor with the

dreadful piercing thoughts of all our sins being brought to light in the great day before God, angels, and men.

The thousands of hours that I have spent awake on the bed in the night, with tears of gratitude in my eyes, and the love of heaven in my heart, while reflecting on the way that I have been led, the troubles that I have been brought through, and the unalterable goodness and mercy of God that have followed me all through my days; the numbers of youths that have been cut off, the fearful ends that some of them have come to; the several gentlemens' families that I have lived in, who are now all gone, and not one of them, nor one fellow-servant that I know of that ever knew and feared my God: when I the most illiterate, ignorant, blind, and despicable, am still alive in every sense, and not only raised to hope, but a messenger of the Lord God of Hosts to one of the greatest cities in all the world; I am a wonder to many, but to none so great a wonder as to myself.

In my carnal state I never could rest, destruction and misery were in all my ways, and the way of peace I knew not; vanity was in every thing that I sought after, and always disappointed of the happiness I expected, therefore cutting disappointment and vexation of soul were all that I ever got in the drudgery of

satan; I sowed to the flesh, and all that I reaped was corruption, and when divine justice overtook me, then I paid the reckoning. It used to be a terror to me in my carnal state, the thoughts and knowledge God had of me, and of all my works and ways, and I was afraid of death, of wrath, of the devil, and almost of my own shadow; but now the thoughts of God's perfect knowledge of me, of my heart, works, ways, intentions, and designs are a pleasure to me, and all his ways are peace; nor has he ever left me unsupported in one time of trouble, nor has one trial come upon me out of which I have not been delivered. O my young friend, who is like unto God, or to the faithfulness of God to those that are round about him.

I saw a letter from your father, yesterday, wherein he informs us that the chapel, or the old barn, is clearing out, and getting ready; the Lord send us a forward and a mild spring, that I may visit them, see them, and once more bless them under God before I die. I would advise thee to give thy mind to reading, a chapter often read furnishes the mind with thoughts, and thoughts lead to meditation, and meditation entertains the soul; "In the multitude of my thoughts within me," says the Psalmist, "thy comforts delight my soul." And however weak thou art, however awkward, however reluctant, however at a loss, or however timorous or bashful thou mayest be at

prayer, yet never give it up, always pray and never faint, for in due time thou shalt reap if thou faint not. God delights in the prayer of them that seek him, "Call upon me in the time of trouble; I will deliver thee, and thou shalt glorify me," Psal. l. 15. And again, "Let me hear thy voice, let me see thy face; sweet is thy voice, and thy countenance is comely," saith the dear Redeemer of souls.

Moreover, prayer excites and encourages fear, for when thou art enticed by satan to do evil, it will spring up in thy mind, How then shall I face God at night when I go to bed, and pray I must, or conscience will lash me all night, and sin will bring the rod, or hardness of heart upon me; this will help to keep thee in the fear of the Lord all the day long. Nobody knows, nor can know, but those who feel and enjoy it, the noble, glorious, and infinite satisfaction that God supplies the souls of his people with. I have now been going on twenty-five years, in his service, and notwithstanding the sore trials, and cruel oppositions that I have met with, yet to this day more happy than all that ever set themselves against me. Furthermore, thou must not think it strange if God should shine into thy heart, and discover thy natural depravity, which thou and all mankind are born with; nor need thou be surprized should very evil and disagreeable things be sent through thy mind, especially

when going to, or when engaged in prayer; the devil is the author of these, and when we would do good, evil is present with us: all that are now in heaven went thither through much tribulation, and all were exercised with the same evils. I should be glad of a line if convenient, and may the Lord bless these few scraps to thy soul's comfort is, and shall be the hearty prayer of thy father's friend, thy mother's friend, thy sister and brother's friend, and thy soul's friend and well-wisher in Christ Jesus, my Lord and my God,

LETTER XV.

TO Mr. C.

Cricklewood, Edgeware Road.

Dear Friend in Christ Jesus,

I was glad to see a few lines from you, which last night were brought to me by your son-in-law. I hear continually, and that from different quarters, that the darkness begins to pass away, and that the true light spreads itself, and gains ground; and so it is written, when the heart of the poor sinner is turned to the Lord, the vail shall be taken away, and the yoke shall

be destroyed because of the anointing, Isa. x. 27. Light discovers the darling object, and love dissolves the stony heart, bursts the legal bands, and sets the prisoner of hope at large. Nothing so perilous as a blind watchman groping on the dark mountains of Horeb, and crying, Lo here, to blackness, darkness, the tempest, and the voice of words: "O my soul come not thou into their secret, unto their assembly mine honour be not thou united," for in a broken law God is a consuming fire, in a killing commandment an inexorable creditor, in unappeased wrath terrible in majesty, in unsatisfied justice an angry judge; but in the face of his dear Son a propitious father, in a covenant of grace a fountain of living waters, and in an unconditional promise in Christ our exceeding great reward.

The hearts of all believers open and shut, rise or sink, conceive or discharge, harden or melt according to the above views, hence the charge, "Look unto me;" "Run the race set before you, looking to Jesus," Heb. xii. 2.; and while we look we "are changed into the same image, from glory to glory." "Have I been so long with you and hast thou not seen me, Philip? he that hath seen me, hath seen the Father." But God as a father, is never seen or known but in the face of Christ Jesus; God hath shined into our hearts, to give us the light of the know-

Faith at its first beginning, and when weak or out of exercise, is not so perceptible, but whenever it moves it may be discerned by the following things; during its exercise it stays the mind, it brings peace to the soul, and is attended with a sense of the approbation of God, and with his presence with us in some degree, which during this time works by love, and draws forth the heart and affections, and thanksgivings to God; and the more of these we have, the stronger faith gets, and cannot be fully disputed out of all that the soul has felt under these exercises. These visits, though short and transient, yet being attended with the flowings out of the heart in gratitude to God, must convince us that we are not enemies, or in a state of carnal enmity, but friends. A feast is made for friends, "Eat, O friends, drink, yea drink abundantly, O beloved," Cant. v. i. This character Christ gave his disciples on the very day that he first broke bread with them, "Henceforth I call you not servants, but friends," John xv. 15.

The qualification under the Old Testament was circumcision, he was to be circumcised and then to eat it; and God circumcises our heart to love him that we may live, and they are passed from death to life who love the brethren; and it is easy to tell whether I esteem them the excellent of the earth who I believe love the Lord Jesus, hence you read in Jude, of feasts of charity.

e next thing required at this feast is, that believe in, and receive the doctrine of, imputed nteousness, and the fruit and effect of that hteousness ever was, and ever will be, peace; l though this peace be not always enjoyed, any person may know whether he ever was oured with the enjoyment of it or no. The linance is a marriage feast, it is the communion the body and blood of Christ, hence the king nd fault of him at the feast, who had not on wedding garment.

Those texts mentioned by Paul, such as not cerning the Lord's body, and eating and drink- unworthily, &c. are such as a weak believer not try himself by; look to the disciples and where they were when the Lord gave it them, y could not discern the Lord's body for it was t offered, nor were their eyes opened, nor did y know the scriptures, nor the end of his death, r of his resurrection; yet they believed in him, d they followed him; they loved him, and y abode by him; and if nothing in this world l satisfy us but Christ, he must have our arts, and if he has got our hearts he is our asure.

Farewell,

W. H. S. S.

LETTER XVII.

TO THE SAME.

My dearly Beloved Brother in the Lord Jesus Christ,

You know not how much I long to see my B. friends, and I am now in hopes of being enabled to reach L. if some unforeseen accident or frowning providence, doth not cut my pleasing expectations off, which I hope in God it will not. I am half dead with a cold and violent cough, but I still blunder on, for my soul will work if the body gives it up. I have been labouring with his Excellency to make an exchange with me, and he has been throwing such mountains of difficulties in the way, that I have been almost ready to act the Welchman with him; I have sent to request a yea or nay.

This winter has swept away many of the old standards from us, and death works in me, yet by my preaching life works in others; the outward man decays, but the inward man waxes not old. God is the father of the new man, and being of a divine origin he will for ever be the new man; and truly the numberless infirmities of the body, and the many cross and mortifying disappointments which happen to cross the flesh,

often occasion fresh vigour to faith and hope, and a fresh sickness of this world and all that is in it. But God will preserve, revive, renew, refresh, and keep alive all his plantation of grace; fear, hope, love, faith, meekness, patience, contrition, compunction, godly sorrow, self-abasement, humility, and self-abhorrence, mourning and weeping after him, confessions to him, desires after him, poverty of spirit, and a hunger and thirst for his presence, praise and thanksgiving, all these are the crop from which the Lord receives his tribute; and every time either of them is exercised toward God or toward his people, there is a fruit brought forth, and sometimes the Spirit moves one and sometimes another. Tender my kindest love to all friends.

Your affectionate Friend

and Brother in Christ,

W. H. S. S.

LETTER XVIII.

TO THE SAME.

Why John, what are you about? What, have you forgot yourself? Are you mad, or what? Never think to gain any ground, nor to obtain

any victory by looking within, there is nothing got that way. No patient is cured by poring and pondering over his diseases; the devil loves to get us at this, and as soon as he has stirred up one corruption, then he will put fresh life and vigour into another, and then lead us into another chamber of imagery, and then make us look, and as we look we sink, and as we sink we fret, and as we fret we straighten and contract; and this brings fear, chains, infidelity, rebellion, and despondency. But is this what the scripture calls looking to Jesus? Is it not the blood of Christ that cleanses from all sin, now within the vail? Is it not the righteousness of Christ which justifies us from all things, now in the presence of God, and before the throne? And do not we wait in hope of the righteousness which is by faith? And is not this a crown of righteousness, which the righteous judge will give us in that day? And is it not to all and upon all that believe? And is not peace the undoubted and infallible fruit and effect of it? And has not thy soul often felt and enjoyed this?

O John, we are complete in him; without fault before the throne; all fair and no spot in us. "God hath not beheld iniquity in Jacob, nor perverseness in Israel," Numb. xxiii. 21. "Ye are clean every whit," says the Saviour; "Clean through the word which I have spoken unto you," John xv. 3; for he saves us with the washing of water by the word, that is, the power, the peace,

the life, the comfort we feel under the word, is the spirit that cleanses —— this you have known and felt, and let not the devil dispute thee out of it; "Cast not away your confidence, which hath a great recompence of reward." Give no place to the devil, banter him, bring forth the sword of the Spirit to him, It is written, it is written, he cannot stand this. Keep your eyes on the head, who is our wisdom, righteousness, sanctification, and redemption, and he loves us dearly, and will never, never leave nor forsake his dear-bought family.

Besides, do you suppose, or can you think, that our dearly beloved Lord and Saviour brings that confusion to your mind? Is he the author of darkness, legal bondage, bitterness of spirit, and strife that you feel? Does he send, or cause to spring up those doubts and fears, infidelities, and misgivings of heart which the devil has the insolence to father or palm upon the holy, harmless Lamb of God? No, no, whenever he visits thy soul he goes through these briers and thorns, which the devil sets against him in battle, and burns them all together, Isai. xxvii. 4. He always brings thee forth to the light, that thou mayest behold how righteous he is; peace, joy, comfort and quietude are always the effects of his visits. He removes satan's rubbish, and brings his beloved grace, "His reward is with him, and his work before him." I do believe that

God set me to write this, and that he will accompany it.

Ever thine,

W. H. S.

LETTER XIX.

TO THE SAME.

My Dear Friend,

According to my promise, I send these few lines to let you know that we arrived safe, but as for me I was quite weary with the heat of the day, and continued in a fever all the rest of the week, and was very weak on Sunday Morning; and it being ordinance day, and having six times running to preach, I was not a little discouraged, as the weather was so hot. On Tuesday night we opened Monkwell-street, after its having been shut up three or four months, and was so crowded as to be almost melted; but God was better to me than all my fears, for he led me through with a very high hand, and not one barren time in all the six, and was ten times stronger and better in health when I had finished the last, than when I began the first.

"Verily shall one say, in the Lord have I righteousness and strength." The strength of

Israel will not appear till our strength is all gone, and there is none left. Much strength is wanted to oppose and conflict with his enemies, and to carry on his work, and who is sufficient for these things? but, "He giveth power to the faint, and to them that have no might he increaseth strength;" hence the paradox, "Let the weak say, I am strong;" and many times have I observed his strength to be made perfect in my weakness, when my heart and flesh both have failed. But it is throughout the whole pilgrimage, as it is at first finding favour in his eyes; "And when they had nothing to pay, he frankly forgave them both," Luke vii. 42. Thus none but insolvents find forgiveness, none but criminals find righteousness, none but the dead find life, and none but the perishing find bread; the poor find wealth, and the weak strength; he will be a whole Saviour, or none at all.

I shall not be able to fill up this paper, for my travailing pains are coming on me again, as is the case with me weekly. No labour, no power on Sunday, and so it is with all spiritual hearers; if they have no furnace-work in the week, they have no appetite on Sunday, and if no appetite no food; they go away crossed and disappointed, murmuring and rebelling, and this betrays them into a spirit of bondage, and bondage is a bitter portion, and nothing creates an appetite better than a cup of this sort of camomile tea; and

after this, ten to one but the next Sunday following, is one of the days of the Son of man; so I go on, and so do you. I hope the harvest is almost in, do inform me by a line. Remember me to all the family.

Your's most affectionately,

W. H. S. S.

LETTER XX.

TO THE SAME.

My diocese, my dear friend, greatly increases, and I bid fair to be a bishop at large; the more I am debased, the higher I rise, and the more I am resisted, the more I extend; and blessed be he that enlargeth Gad, for the Lord's forces must go on, from conquering and to conquer. My bow still abides in strength, the arrows of the Almighty still fly abroad, and enemies are still falling under him. What pains does the Lord take to get a wife, and how many foreskins of the philistines are told down in his obtaining her. First he goes as a man of war, girds his sword upon his thigh as the most mighty, and in his majesty rides prosperously, discharging his irresistible artillery, which are sharp, in the hearts of his enemies, till they bow to his sceptre,

submit to his yoke, kiss and embrace the Son, and crown him king of their hearts, by acknowledging his all-conquering power, and by ascribing all the glory of our salvation to him. He then dispenses the words of truth, meekness, and righteousness, and then up we get into the chariot of salvation, paved with love for all espoused souls, made free by new covenant mercy, and therefore called children of the heavenly Jerusalem, which is the covenant of grace, and which covenant is the mother of us all; we being called children of promise, and children of the covenant, Acts iii. 25.

I have but yesterday received good tidings by a letter from a friend in town, that we still increase and multiply, and replenish the earth, though we cannot subdue it. And now how does John go on? Does he gain ground, or loose? Does he hold fast his integrity, or cast away his confidence? Does he make any inroads upon satan, or give place to the devil? Does the battle hang in an even and doubtful scale, or does the exertions of hope counteract the misgivings of heart? Is the door of hope open to thee? Is the gate of life displayed, and do you go in and out, and find pasture? in to be fed, out to get an appetite; in to be strengthened, out to have that strength tried; in to be encouraged, out to be discouraged; in to be succoured, out to be tempted; in to be melted, out to be hardened; in to enjoy the love of God, and out to lament your carnal enmity.

And pray who keeps house, Sarah or Hagar? And who do you cleave to in your service, to the master or to the servant? To Jesus, or to Moses? If to Jesus, you love, admire, and adore him, and loathe yourself; but if to Moses, enmity and hard thoughts of God are uppermost, and self is the chief object of your pity and compassion. And this will ever be found to be an unerring rule to try ourselves by, whether we be under a new covenant, and an evangelical influence, or whether our old legal and self-righteous spirit, leaven and ferment us: looking to Jesus produces the former, looking to self is the effectual means of procuring the latter. Not one inch of the path of life do we tread in faith, but what satan disputes with us; all our best frames, best wishes, most honest endeavours are criticised, suspected, and censured by the devil; every sensation, every token for good, every evidence in our favour, all our conversation in company, every sermon delivered by the Doctor is sure to be wrong; all is sifted and harrowed up, canvassed and called over, suspected, controverted, and the whole truth of love and sincerity is much questioned by this king of endless misery, this demigod of all deception, and by this supreme sovereign of eternal torment.

This day is a fine day, and my noddle is upon the wing, and my imagination upon the wind. I have been this day to ———, to B. to the vicarage at L. and nobody knows where besides.

if you can believe it, but for my part I cannot. I have been up this morning ever since three o'clock, first writing, then giving orders in the garden; in again to write, then out to pruning; in to read letters, then out to find fault, this I learned of the scrap of Excellence. Poor Betty at Seven Oaks has been up to see me, and fell sick with her first fit of the gout. Pray send me word how you all are, and you will oblige

S. S.

LETTER XXI.

TO THE SAME.

Dear Friend in the Lord Jesus,

Grace and peace be multiplied unto thee, through the great and glorious channel of all conveyance, our dearly beloved mediator and advocate, through whom and by whom every blessing and mercy comes to us, and through whom and by whom every prayer, praise, or thank-offering can go from us to God with acceptance. He is an everlasting father to all the family, and a glorious throne to his father's house. The keys of the kingdom of God are upon his shoulder, he opens and none can shut, and shuts and none can open. He is fastened as a nail in a sure place, and where

he was nailed there he nailed our sins, and the hand-writing that was against us. The offspring and the issue, and all the vessels of mercy from the cups to the flaggons, must hang here, Isai. xxii. 24.

An arm of flesh, trust in the human heart, the doctrines of men, a form of godliness, all trust in a broken law, or confidence in the best of frames will give way, so Peter found it, and many others; but to be strong in the grace that is in Christ Jesus, is everlasting strength; this foundation can never fail, nor shall the gates of hell ever prevail against it, or against the soul that builds all his hopes, dependence, and expectations on it. The human nature of the Son of God is his throne, in which all the fulness of his godhead dwells, and out of which every perfection of infinite divinity will for ever shine. In this nature our sins were borne, upon this assumed nature the curse of a broken law was executed, and of whom justice got full satisfaction: "He was oppressed, and he was afflicted," Isai. liii. 7; the whole debt was exacted, and he made restitution; he restored that which he took not away. Thus justice satisfied and judgment executed, became the habitation of his throne, that mercy and truth might go before his face, Psal. lxxxix. 14; to the honour and glory of truth and righteousness, in sweet harmony with mercy and peace, which met together and kissed each other

upon this pacific occasion, which brought daring rebels to the cross, and God himself to dwell with the rebellious.

In the face of Christ crucified, God appears well-pleased, and shines with pleasure, approbation, and delight upon all that approach this throne of grace, sensible of their wants; hence faith in Christ becomes the only way of access, all other avenues are stopped up; in every other view God's face, as well-pleased, is hid, and the sword of justice is brandished to keep this way intire, this way of the tree of life. Here we may come with boldness to the throne of grace; there is no obstacle, no let, no hindrance in this way; the sword of justice is sheathed, the law magnified, the ransom price paid, the devil dethroned; sin expiated, wrath endured, God well-pleased, sinners redeemed, enemies reconciled; and gifts received for the rebellious, that the Lord God might dwell among them. It is with the broken and contrite-hearted, and with those that tremble at his word that he will dwell, to revive the heart of the humble, and the spirit of the contrite ones, Isai. lvii. 15; for after he has smitten them, crossed them, disappointed them, weakened them, crippled them, softened them, and humbled them; made them sore, tender, chafed them and fretted them, till they are grieved, dejected, dismayed, wearied, and sore wounded—then he revives the broken heart, and the contrite spirit, by the dis-

coveries of his love, tender pity and compassion; by the humbling operations of his mercy, by the sweet rays of his reconciled countenance, by budding hopes and melting joys, by softening words and encouraging promises, by the Spirit's softening and dissolving allurements, by energy with him in prayer, by self-abhorring sensations, by the most cutting views of sin and the most endearing prospects of pardon, by intolerable self-loathing and unutterable feelings for the crucified Redeemer; all these are preludes to, and earnests, and forerunners of better days to come.

For who are those that the Lord Jesus is sent to? Why to the broken-hearted, to bind them up with love; to the prisoner who feels his chains, and the power of satan, to proclaim liberty to them; to the weary, to speak a word in due season to them; to the weak, to increase their strength; to the mourners in Zion, to comfort them; to the weary and heavy laden, to give rest unto them; to feed the faint, to seek the strayed, to save the lost, to heal the sick, to teach the ignorant, to enlighten them that sit in darkness and in the shadow of death, and to guide their feet into the way of peace. My dear young friend and brother, set thy heart upon these things; these will stand when thou shalt say, as I do of all other vanities, that my soul hath no pleasure in them.

This, my dear friend, is the better part, the better portion, which cannot be taken from us; but all others will appear a universal blank, and leave us without a prop, without a plea, without a claim, without a grain of faith, a beam of hope, or a living coal of divine love—so I write, and so you believe. May the better part, and best of blessings rest on thee, is the desire and prayer of,

Dear friend,

Ever your's in Christ,

W. H. S.S.

LETTER XXII.

TO THE SAME.

Wednesday Morning. Cricklewood.

Beloved,

Next Sunday is Christmas day, a day which by such poor souls as ours will never be forgot, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," and not upon ours. "Every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and

fuel of fire: for unto us a child is born," Isai. ix. 5, 6; born a warrior, born to fight, and to fight with fire; "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many," Isai. lxvi. 16. With the sword of the Spirit, and with the arrows of conviction, he attacks the elect rebels, the sword cuts them to the heart, the arrows are sharp in the hearts of the king's enemies, whereby they fall under him, submit to him, bending to his will; they, by the Spirit of truth, by a love to his name, and by a zeal for his righteous cause, become on his side, and for him; they plead his cause, vindicate his honour, and use his sword on his behalf, while the fire of love and zeal sharpens the edge, and emboldens the soldier, while the captain of our salvation by a fresh supply of grace, an increase of knowledge, and fresh discoveries of his love and power, keeps his troops though faint, yet pursuing.

On the other hand, satan seing his kingdom disturbed, weakened, plundered, and his loyal subjects and lawful captains taken from his hand, and raised up to fill his place in heaven, made vacant by his sin, falls in jealous rage upon the Lord's subjects (now become loyal to him), like lightning falling from heaven. He musters his forces armed with iron breast-plates, or a seared conscience; furnishes their mouths with bitter words, called drawn swords, and their souls are

inflamed with rage in his cause; their wrath is kindled against us, and surely if the Lord was not on our side they would swallow us up: "I came not to send peace upon earth, but a sword and a fire; and what will I, if it be already kindled?" Thus this war must go on, ten thousand against twenty thousand, till the good fight of faith is fought, and heaven reward the conquerors; and then hell shall receive the rebels, and endless flames destroy the sinners as stubble fully dry—this is the fuel of fire. In this war expect no parley, no cessation of arms, no winter quarters; no, nothing but an eternal pension. I should be very glad to see you these holidays.

Your's most affectionately,

S. S.

LETTER XXIII.

I WISH much to know how you got home, as it was so uncomfortable a day for travelling, if you set out on Tuesday as you intended. The Lord's unction is the oil that makes the face to shine, Psal. civ. 15; and every beam or ray of this shining lustre, is watched and observed with a jealous eye, especially by those who have any

and an apostate, and my soul hates him, and I believe his soul abhorreth me; and this is the bar, this the criterion of the serpent's seed, and Zion's seed. It is to them an evident token of perdition, and to us an evident token of salvation, and that of God; and these are the effects of the two mountains of brass, at which the one kicks, stumbles and falls, and on which the other stands so fast as not to be moved from the rock, though the rains descend, the winds blow, and the floods beat vehemently, being founded upon a rock; and that rock being a chosen, an elect, a precious, and a sure foundation, and a chief corner stone.

This discriminating decree of heaven is the gulf fixed, and a deep one it is, never to be fathomed, dived into, nor searched out, but must be solved and resolved into the good will and pleasure of God, who has not appointed us to wrath, but to obtain the salvation that is in Christ, and that with eternal glory; and this many of our enemies see, and know, and fret and kick at. And so says the Lord, "And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken," Isai lxii. 12. Again, "And all that see them shall acknowledge them, that they are the seed which the Lord hath blessed," Isai. lxi. 9. And this is seen by thousands; Saul owned it to David, and the effect

it is, as the wise man says, "The wicked are abomination to the just; and he that is upht in the way is an abomination to the wick-," Prov. xxix. 27.

And this has brought to me, from various the sons of darkness, many a desperate laugh, ny a revengeful smile, and many a horrid l hellish grin. I could not but observe this t Tuesday as I went to Monkwell-street, I v some youths who appeared as if the devil ked through their eyes, and grinned at me m their teeth, the mouth of such being the le of the asp; but, "Even in laughter the art is sorrowful;" says wisdom, "and the end that mirth is heaviness," Prov. xiv. 13.

WM. HUNTINGTON.

LETTER XXV.

TO THE SAME.

Cabin on board the Providence, outward bound, for the air Havens, the Friendly Islands, and the Cape of Good Hope.

YOU must not wonder at this, for over my dy door at the chapel is written, in large gilt ers, The Cabin. Whether in bondage or in

liberty, whether in the dark or in the light, whether the Lord be absent or present, I see retirement as the best way to settle accounts; public means are ploughing and sowing, but private meditation, observation, reading and prayer, harrows it in; besides it is a rare thing to find a companion of your own stature. This I recommend to thee, to observe all that appear to frown upon thee, or favour thee in thy castings down and liftings up, discouragements and encouragements, embracings and refrainings to embrace, rods and healings, and let confessions, acknowledgements, thanks and prayers, praises and blessings move in concert with these different dispensations, as the wheels do with the cherubims; the cherubims are nothing but preachers, and the wheels are nothing else but the churches, called the chariot of his willing people.

In the Revelations the wheels are called elders, and the cherubims beasts, and both join in this song, "Thou hast redeemed us." A cherub is an ox, compare Ezek. i. 10, with Ezek. x. 14; mind, what is called an ox, in Ezek. i. 10, is called a cherub in the tenth chapter, and fourteenth verse. They are oxen that tread out the corn, and they that eat it, digest it, and concoct it, move in concert; and do you see how they sing in Revelations, the fifth chapter, eighth and ninth verses. Be frequent at the bible when a leisure hour offers, it furnishes the mind, and counteracts

the devil in the sale of his wares; youthful lusts, vanity, and uncleanness is all he can feed on; he is the same in the carnal mind as the sow is in the mire, a foul spirit, and this we know by sad experience. However so it is, "Dust shall be the serpent's meat," this he is doomed to, and no more to feed on the favour, approbation, love, glory, nor the joyful presence of God; and it is a hell to him to see poor sinners of mankind indulged with such heavenly cheer through Christ; hence the uncleanness, wrath, and rage that the devil sometimes fills us with, when he is suffered to influence us, and wreak his rage upon us; for when the prince of this world cometh, he hath plenty in us to work upon, though he found none of this in Christ, yet he was suffered to tempt and try his pure and heavenly mind, and for wise ends, that he might succour us in our temptations. Be open also to ——, to unbosom a secret grief is to saddle another with half the load; to disclose a devil's secret, is to expose him to shame and contempt; and for two or three to unite in prayer against him is to be an army with banners, for two shall withstand him; and a threefold cord is not quickly broken, for the Lord is sure to be one, when two or three meet in his name.

W. H. S. S.

LETTER XXVI.

TO MISS B.

Dearly Beloved in the Lord Jesus Christ,

GRACE, mercy, and peace be with thee. I have no doubt but you have met with many changes since I saw you last, satan will not quit his possession without violence and strong opposition, but the prey shall be taken from the mighty, and the lawful captive shall be delivered. Christ will have a portion with the great, and he will divide the spoil with the strong; hence, says Paul, our weapons are mighty through God, to pull down strong holds. Christ takes away all satan's armour wherein he trusts, and spoils his house; and his armour is false peace, self-sufficiency, self-righteousness, blindness of mind, hardness of heart, enmity against God, and his way, hatred to the light, unbelief, and carnal security.

When the holy and ever blessed Spirit of God comes upon the strong man, he takes away all these, binds the strong man, and spoils his house; so that instead of peace we have destruction and misery, sinfulness, and perfect weakness instead of sufficiency, condemnation

and death instead of righteousness; light to see our evil heart, evil way, the holy law, and all the word of God against us; a wounded spirit instead of hardness, a cry to God for reconciliation instead of enmity, a desire to be searched, and tried, and led right, instead of hatred to the light; a full persuasion that the whole word of God is truth instead of unbelief, and a searching and seeking day and night for salvation instead of security. This, my dear Mary, is the work of God, and he will carry it on; and if you watch and observe you will feel satan labouring at times to strengthen every piece of this armour, and the most blessed Spirit of God will often be felt influencing his work in opposition to it; between these two you cannot do the things that you would, though to will and choose is present with you.

Be not discouraged, grace and corruption will struggle and fight it out, and grace shall reign; God's eternal love to us, fixed upon us in Christ Jesus, shall reign over satanic wrath, rage, and cruelty. Be of good cheer my dearly beloved, for I am fully persuaded that God loves thee, and hath chosen thee that thou shouldest know his will, and this we may know by the love that he has given us to each other. I have shed many tears of joy and sorrow since my return, at seeing the goodness of God to such a poor despised wretch as I am, in blessing my books and my

preaching, to raise so many poor souls to hope as I found in my last journey, even five in one family.

I have now got more under my wings than my feathers can cover, but in our father's house are many mansions; "Bless the Lord, O my soul, and forget not all his benefits." Many pulpits were shut against me, but God opened other places, and he opened my mouth and my heart, till I really appeared a wonder to myself; and that this his goodness might not puff me up, he was so kind as to keep me in a spirit of meekness, lowliness, and self-abasement all day long, crying over his undeserved goodness, and my unworthiness of the least of his favours. Never did I see so many poor starving souls, as I saw in my last journey, some of whom followed me near a hundred miles, and wept bitterly when I came away. Naomi tells me Betsy is very low, I sent her a scrap last week. My duty to mother, love to my true yoke fellow,

God bless thee,

W. H. S. S.

LETTER XXVII.

TO MRS. B.

Dear Mother in the Lord Jesus Christ,

I WAS glad in my heart to hear by Miss Betsy's letter, that you were in some degree recovered from your late illness. How good is God in regarding the poor petitions of his mean and much despised servants; but he knows them that are his, and who put their trust in him. I bless my God for giving you a comfortable revival of the work in your late affliction, that as the outward man decayed, so the inward man was renewed.

"Grace shall reign, my dear mother, and love shall cast out fear and torment, for he came to deliver them who through the fear of death were all their life-time subject to bondage; "O Death where is thy sting, O Grave where is thy victory? The sting of death is sin," and faith purifies us from that; "the strength of sin is the law," and we are redeemed from that. The grave could not hold Christ, nor shall it hold us, "with my dead body shall they arise;" "I will raise them up at the last day." Then where is the victory of

the grace? Why, the Saviour took the bitter cup, he tasted death for every man, and what he tasted that he devoured; for he swallowed up death in victory.

There is nothing, my dear mother, that God has promised us in Christ Jesus, but what we may have if we pray for it. I believed in my heart that God would raise up both you and my dear companion, if we asked him, and though he often seems to delay, and lets our cases get worse, yet they that know a little of his ways will importune the more, and we are sure to reap if we faint not. No good thing will he withhold from them that walk uprightly, and it is the upright that love thee, says the holy spouse. Tender my respects to all friends, and believe me to be,

Your willing Servant, in the Lord Jesus,

W. H. S. S.

FINIS.

J. Innes, Printer, Wells-st. Oxford-st. London.

GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART VIII.

There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Isa. xxiv. 13.

The new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it. Isa. lxv. 8.

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1814.

J. Innes, Printer, Wells-street, Oxford-street, London.

CHRISTIAN READER,

I DESIRE to render thanks to Almighty God for his manifold and repeated kindnesses, in appointing the means, removing obstructions, and enabling me from time to time to lay before thee so instructive a body of epistolary correspondence as the Gleanings of the Vintage contain; and that devoid of flattery, or any other motive base in itself, and dishonourable to the God that formed me. The sacrifice of praise is well pleasing and acceptable to the Father of all mercies, but we cannot expect a continuation of those favours, if we follow the objectionable conduct of king Hezekiah, who rendered not again according to the benefit done unto him; for his heart was lifted up.

That the blessing of heaven may attend these communications to thy soul's welfare, is the earnest prayer of,

E. HUNTINGTON.

High Street,
Jan. 19, 1814.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

LETTERS.

LETTER I.

To Mr. W. B.

Brother B.

My heart hath long been at B. and in my own imagination and upon the wings of fancy I have been there and back again for many days past; but these imaginary flights are nothing new, for, for upwards of twenty years under uncommon comfortable frames, I have been as I thought preparing for glory, but instead of that it hath been only a reviving cordial to keep me from fainting when the next hour of desertion, cruel jealousy, or fiery trial came on: and after all my tours to B. I am just where I was, namely at Paddington. The worst lumber, the greatest burden and incumbrance is that part which could not pass over the brook Besor, but tarried behind with the stuff, I mean the carcase and the cloaths; were it not for these I would assume the wings of a dove, and soon pay a visit at Gassons.

The present wet weather discourages me not a little, for your neighbourhood must be very dirty,

and the roads bad. I have had it upon my mind for some time to come through H. I wish to have your opinion of that road. Moreover I do intend, if I can prevail upon —— to stand up one Sunday for me at Providence, to spend one Lord's day with you in the old barn, as soon as the weather shall permit me to come. I have been for a long time past much in earnest and importunate with God in behalf of our much threatened country, and so have all that I know, who are at all acquainted with God; and I can but admire how wonderfully he hath condescended to hear and answer, by the many signal victories he hath granted in our favour. I am in hopes the hottest part of the hour of tempation is over, and that the ruin of France is hastening on apace. O how good is my God to the children of men! how has he kept us in peace while these awful judgments have been abroad in the earth; while hell has opened her mouth beyond measure, and the glory and pomp of so many have descended into it, we have sat under the joyful sound, and have found our salvation nearer than when we first believed. I should be very glad of a line or two to know how you all are, I have not had much time of late to write. Farewell, the Lord Jesus bless both you and yours, me and mine, and his whole church, so prays,

Thine affectionate Brother in Christ,

W. HUNTINGTON.

LETTER II.

TO THE SAME.

Monday Morning.

I RECEIVED my dearly beloved friend's kind epistle, and was glad to hear that he is in some measure recovered. The Lord brings down and lifts up. I have been inwardly drooping for several weeks, but still kept about till last week, having preached five times running, and being all but melted in the work. I went home last Wednesday, much shook and impaired, so that on Thursday could scarcely take my perpetual walks, and am left very weak and low, more so than I have been for some years.

But faith and hope are still with me, the first is the hand, and the other the anchor; and bad off must that vessel be that has no hope in a storm, nor hand to cast out the tackling of the ship. Many warnings have I experienced about quitting this clay cottage, and I am at times so sick of it, that whether I am comfortable or distressed, whether happy or miserable, whether in darkness or in light, I have no earnest desire to abide in it. It is called our earthly house of this tabernacle; bones are the pins, sinews the cords, and breath the main pillar. The leprosy is in the

walls, the plague in the heart, mortality in the whole mass, and corruption in the doom; the creature is subjected to death and corruption, but is subjected in hope: "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

"For we know, that if our earthly house of this tabernacle were dissolved," says Paul, "we have a building of God, an house not made with hands, eternal in the heavens." But the question is, What is this house? It is not the heavens, but a house in the heavens, not our house above, but our house which is from above. Whatever this house may be it is called our clothing, 2 Cor. v. This house is further described by our being raised with spiritual bodies, sown in weakness, raised in power; it is sown in dishonour, it is raised in glory; it is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body. This is called a being clothed upon, with our house which is from above, which is explained thus, "For this corruptible shall put on incorruption, and this mortal shall put on immortality:" but this incorruption and immortality are not the heavens. Immortality is ascribed to the Divine Being alone, exclusive of every thing else, 1 Tim. vi. 16; "Keep this commandment without spot, until the appearing of our Lord Jesus Christ;

which in his time he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light." This life and immortality is brought to light by the gospel, 2 Tim. i. 10. Now seeing that this house, with which we are to be clothed upon, is called life and immortality, and when these are put on, then mortality is said to be swallowed up of life, 2 Cor. v. 4; it remains that this house is nothing else but the Son of God, in all his fulness of grace and glory.

It is the business of faith to put on Christ crucified, and to walk in him; and it is he, in his finished work and fulness of grace, that now adorns the believing soul. And what is Paul's wish, to be found in him in that day? To put him on as risen and glorified; we shall have our vile bodies changed like unto his; we shall awake in his likeness, and see him as he is, and bear the image of the heavenly Adam. But methinks I hear my companion say, 'Can Christ be called an house?' He is called our strong tower, where the righteous run in and are safe, Prov. xviii. 10; our dwelling place in all generations, Ps. xc. 1. Yea, a house also; "Bow down thine ear unto me, deliver me speedily: be thou my strong rock, for an house of defence to save me," Ps. xxxi. 2.

The Spirit of God will change, form, and fashion these vile bodies, and then, "Every one

that is perfect shall be as his master;" and they shall be perfect in one, be one among themselves, and perfect in one head. Christ will fill all things, all the vessels of mercy are to be gathered in him, Ephes. i. 10; and he is to fill all things, Ephes. iv. 10. "Put on," says Paul, "bowels of mercies, humbleness of mind, &c.; but above all put on charity, which is the bond of all perfectness;" this comes the nearest to the putting on of immortality. Thus I have shewn a mystery, and a path that thousands have bungled in vain to describe, calling heaven our house. But a sinner clothed with the heavens, would find but a hell in the presence of God, unless immortality be put on, and Christ only hath immortality. My kind love to all,

Ever your's,

S. S.

LETTER III.

TO THE SAME.

Church Street, Paddington.

I WAS not a little pleased at the reception of thine. A visit of the Lord's countenance anoints the eyes that we may see; it removes the vail, and rends the caul of the heart, and leaves a cavity open for truth to enter in at; it bursts our

bands, and makes the bolt of unbelief give way. It throws down high things, and brings our thoughts into captivity to the obedience of Christ; it removes the spirit of the world, and sets us to admiring the things that are freely given us of God. The rushing of a mighty wind fills the soul, and with favour we are compassed about as with a shield. God appears as our glory, and the lifter up of our head; the soul is anointed with the oil of joy; and the powerful arm of victorious grace is exalted with honour. The horrible pit vanishes out of sight, as swallowed up in the goodness of the Lord in the land of the living; this brings forth the issues from death, and reveals God's way to bliss upon earth, attended with the saving health promised to all nations; then, "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee." Ps. cxvi. 7.

As for me, my name is by no means to sink out of date, or to be forgotten in the city; whether I shall do worthily at Ephratah I cannot tell, but sure my name must be famous in Bethlehem. But I know it is for Christ's sake that I suffer reproach, in all mine affliction he is afflicted, they that hate the light in his children, touch the apple of his eye; but for shame I shall have double, and for confusion I shall rejoice in my portion: and I must say in all this, that his yoke is easy and his burden is light, when compared to a sense

of divine wrath, and a guilty conscience, and how much more so when compared to endless misery. I have been out once a week for these five weeks successively, to visit one little place or other adjacent, and have had a cold, but am better at present. I shall expect to see you soon, but wish you to give me a line previous, if convenient; nor will I say that I will not come to B. if the Lord should send us a little fine weather. I beg to be remembered to your spouse and family though unknown, and to brother J. and all those that love our Lord Jesus Christ in sincerity and truth; and subscribe myself, Dear Brother, Affectionately yours in the rough and disagreeable, but safe and sure path of tribulation,

WM. HUNTINGTON.

LETTER IV.

TO MISS B.

Poor Dear Mary,

I AM grieved to hear by Betsy, that your painful complaint has returned upon you again, and also that poor mother is very poorly still. You are not a stranger, Mary, to the holy law of God, a real application of this has, I

believe, been made to thy heart. You have felt the power of it in awakening the mind and conscience; the light of it has discovered the follies of youth, the vanity of a form of godliness, and the enmity of the carnal mind. You have felt the terrors it communicates, the wrath it reveals, the bondage that it genders, the slavish fear that it works, and you have felt the condemnation and death that it administers; these, my dear girl, are the terrible operations of it. The intention of God in this terrible work, is to destroy all vain boasting, to stop the mouth from pleading innocent, and to bring the poor sinner in guilty before God. It destroys the sandy foundation; all false hopes, false confidences, false notions of a God all mercy, an empty form of religion, and all human righteousness, supposed goodness, counterfeit holiness and vain wisdom, all give way, and let the poor sinner down into the pit of horror; here sins staring him in the face, abash and confound him, and the burden of guilt press hard upon him, and the anger of God cuts him off.

One vain imagination still remains with him, he supposes that he has some power, some strength left him, which he supposes must be the case, because God commands him to do so much, which he thinks God would not do, if man had no power to perform. This poor withered arm is often stretched forth, and propped up with

many vows, and good resolves; but being continually disappointed, and therefore baffled and confounded, we despair of any help from this poor broken idol also, and now all refuge fails; a whole Saviour, or lost for ever. This my dear is human nature at wreck, and the whole fabric of natural religion in ruins; out of these ruins a building of mercy is raised. First, light, distant but transient views of gospel ground appears; this raises hope and expectation, which keep on fainting sinking lower; here and there a passage of holy writ opens to us, and lets the mind in, where a lively sweetness is tasted, this encourages hope, and this begets a firm expectation of better tidings, better days, and that it is in mercy that God has afflicted us.

All the honour of proud and depraved nature, being stained and laid in the dust, all our thoughts are brought into willing captivity to the obedience of Christ; we think of nothing in point of acceptance with God, but by attention and obedience to the voice of Christ. All our desires meet and centre in him, and all our expectations are from him alone, and there is a sweet savour, an unction, a balmy dew in his precious name, and as this encreases, self is disrelished; and as Christ's love is felt, self, sinful self, and righteous self is loathed, debased, yea abhorred. Now our foot-hold appears firm, satan, unbelief, and polluted nature all work, but there is a firmness in the

mind, and a sensible support in the heart; and that which makes this manifest unto us is, confession, complaints, and prayers do not occupy all our time; a few thanks, blessings, and praises, will force themselves through our lips, which by fits of hope and joy rise up in the heart; this shews that the work of grace is begun, "This people have I formed for myself, they shall shew forth my praise." It shews that the gates of life and liberty begin to yield, "Enter his gates with thanksgiving, and into his courts with praise." We may cry, groan, and sorrow in despair, or exercise desperate sorrow, but no praise will break through from the heart, till some access to God is granted; "Thou shalt call thy walls salvation, and thy gates praise."

Well, girl, you see I have pursued close after thee, and have not missed thy track; I have come step by step, and I have overtaken thee, and thou art not two footsteps from the spot which I have traced thee to. If you say, yea, such a man as you can certainly divine, then I tell thee, that thou art upon the foundation that God has laid in Zion, and the gates of hell shall not prevail against thee. Thy afflictions may be intended as a spur to diligence; secondly, to promote, and put the keener edge to appetite. There is a blessing both upon the appetite and upon the food, to shew that there is life in both: "Blessed are they that hunger and

thirst; and God will bless Zion's provision, and satisfy her poor with bread. Betsy's letter rejoiced me, she finds meekness, and much access in prayer; this is heaven my dear Mary, pursue it night and day. I lay your case before God, and shall not forget you.

S. S.

LETTER V.

TO THE SAME.

My Dearly Beloved and longed for, my joy and the crown of my rejoicing in that day when the Lord shall make up his jewels, when the precious children of Zion that are in this world esteemed as earthen pitchers shall be as the wings of a dove covered with silver, and their feathers with yellow gold. I believe that thou art or wilt be my own child in the faith, and I hope that thou wilt not be ashamed of thy progenitor, knowing that my dark appearance will not alter thy fair skin, though I may be of some use in adorning thy soul, or be a fellow-helper of thy joy. I hope that all sight and sense of sin is not worn off, and that the dear Redeemer's name has not lost all his sweet savour; his name is still an ointment poured forth, and this thou wilt own and confess whenever the sweet beams of his blessed

face, and the propitious looks of his blessed eyes, shine and dart their rays into thy heart: healing and health will attend the glorious rising, and the secret manifestation.

Thou knowest not yet what thou art born to see; the Saviour will manifest himself to them that the Father hath given him out of the world. Hitherto thou hast drank of the bitter cup, and hast experienced the days of adversity; but there is a cup of salvation, and days of the Son of man before thee; days of prosperity. And you shall see the curtains of Solomon as well as the tents of Kedar, and sing of mercy as well as of judgment. God will not contend for ever, nor be always wrath; his anger endureth but a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning: so I predict, and so thou shalt be brought to confess. Be diligent, be much in private prayer, and be thankful for what he hath done. If conscience or satan accuse, confess; if grief overflow, pray; if any glimpse of life or favour, be thankful, and acknowledge every hint dropped, or every encouragement given; this pleases God in Christ Jesus. And by attending daily to these things do I keep my soul alive, while numbers, unobservant of these operations, neglect their books, omit taking stock, and are daily running back in the heavenly trade, though godliness with contentment be such great gain, yea,

better than gold, and the revenues of wisdom are better than choice silver. No mention must be made of coral, or of pearl, for the price of wisdom is above rubies.

I bless my God, he is still with me, and precious to my soul; I make up all my happiness in my shield, and in my exceeding great reward. Let me encourage thee, my dear daughter, to seek after, to cherish and encourage righteousness, meekness, quietude, peace, faith, love, humility, tenderness, diligence, watchfulness upon the hand of God, and gratitude for what he has done, knowing that we have all sold ourselves, and are enemies and rebels. While thou art mourning after greater things, do not despise the day of small things, but acknowledge with thankfulness what thou hast; this is the fault of not a few, which God resents by keeping them in bondage, and making their chains heavy, Read 2 Chron. xxxii. 25.

Tender my duty to mother, and love to my companion in villany, in misery, and in mercy.

Ever thine,

S. S.

LETTER VI.

TO MRS. E.

My Dear Betty,

I HAD a good mind to have called on you yesterday, but knowing how you was left, and not knowing how God has prospered the widow, I was afraid. However I have no doubt but her heart is with us, and the hand will shew it, if she can afford it. God does most wonderfully bless his work in the new place; he has made it the banquetting house, the wedding chamber, and the nursery; and it shall be said when God writeth up the people, that this and that man was born there. Betty, the Coalheaver saluteth thee.

W. H. S. S.

LETTER VII.

TO MISS A. T.

My poor little Dears,

ALL hail! Glad was my soul last night to hear that the snare is broken, the little fox that

spoils the vines is discovered; and my dear little ones delivered: and sure I am that you shall see greater things than these. You will soon see what a generation of vipers there are in a profession, and your souls, as well as mine, shall praise him with joyful lips, who has made us thus to differ. All your angels of light will turn into fiends before you, and the more God shines upon your souls, the blacker will they appear. We all rejoiced together last night, and blessed the Lord God of Israel. And how do I long to see my poor dears at Cricklewood. I have been rejoicing with you at B. all this morning, nothing but my carcase and clothes are here.

The Lord send us a little fine weather, that I may once more see you under my roof; surely death itself will never separate you from me. Be sure keep up prayer, in every thing seek God's guidance and assistance, and you shall find there is such a thing as a heaven upon earth; if it had not been for prayer, the wicked would have swallowed me up, and my soul had dwelt in silence. Pray for me, and excuse haste. I am going once more to bear tidings in the city. Kind respects to father. God Almighty bless, preserve, and keep my poor little ones, for if I am bereaved I am bereaved. Grace and peace.

Ever thine,

W. H. S.S.

LETTER VIII.

TO THE SAME.

WAS very sorry to hear of the sad disaster of ——, hope she has received no material damage; for although I was a little angry with her at my setting off to B. mine anger is turned away, and I do earnestly remember her still in every poor prayer of mine, and hope I ever shall. Poor —— is very ill, and I have no hope for him, but in the almighty arm of God, through the poor, feeble petitions of faith. There is much sickness among us at present, and indeed this world is nothing but an hospital, and every ward has got some that are sick; some of whom their sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. It is too far for me to come to the harvest home, but I wish a plentiful crop, and safe in the barn.

And now how does my little one go on? Does she find the door of hope open to her, so as for a little confidence and expectation to enter in, and to bring out tidings of better days, better things, and better tidings? Is there ever any such a thing felt as the spouse describes, a little sweet swelling myrrh upon the handles of the

lock, or a little heavenly love which softens the rust of a hard and unbelieving heart, so that at times it gives way, enlarges, and opens to the best beloved? Is there now and then a live coal brought from the altar of burnt offering, to melt down, to dissolve, and soften the soul; to meeken, humble, and resign it, attended with cutting contrition, regret, shame, blushing and confusion; attended with self-loathing and pious grief, which are all set in motion by some fresh discovery of, and a feeling sense of, the dying love of Zion's bridegroom?

Does any of the kind invitations, promises, encouragements, and allurements held forth in the word of God, ever come into the mind with any relief, refreshing, consolation, or good news from a far country, just to let you know that your Redeemer lives, and that he has not forgotten to be gracious? Does the heavenly dove ever help thine infirmities on thy knees, so as to ease the mind of its cares, get rid of some part of thy burden, to scatter the doubts, dispel thy fears, and to furnish thee with an answer against a lying devil? I hope my dear little one will send me a solution of some of these. If she takes her pen in hand as soon as she has read this over the second time, I shall receive mine own with usury, but if she puts it off till a more convenient season, the devil will have gained his end, and I shall receive neither principal nor interest.

W. H. S. S.

LETTER IX.

TO THE SAME.

My Darling, the joy of my heart, the light of my eyes, the travail of my soul, the trophy of my prayers, the joy of my life, and the nourisher of my old age.

THOU knowest not how we were disappointed last Lord's day, at not seeing my poor little Ann; but alas! we were all disappointed. There is little talked of amongst us but poor little Ann; you are in our hearts to live and die with you.

Cheer up my little one, he will wean thee, he will strip thee, he will purge and try thee, he will kill thee to this world, and to all but himself, and then thou shalt hear his voice and live. His work is before him, and his reward is with him. He is anointed, appointed, and sent to speak a word in due season to them that are weary, to bind up the broken hearted, to save the lost, to open the eyes of the blind and the ears of the deaf, to pay the debts of debtors, to reconcile enemies, to give life to the dead, wisdom to fools, and strength to the weak.

Be of good cheer, arise, he calleth thee, he calleth to all that are weary and heavy laden, and to all that hunger and thirst, and to all that are made willing to take the waters of life freely.

on the next day confirm the work, and accordingly, yesterday morning he did. For —— told me, last night, that after forenoon service she asked Naomi how she heard, she said her very face shined; she lifted up her hands and cried out, O how sweet has my father been this day! Naomi will pay great attention to her comforter, because she is fond of retirement, solitude, reading, and thinking; and now being alone, she will nurse it, and watch it all the day long, and I defy her to sleep if she would. It is this private work that waters the ridges, settles the furrows, blesses the springing, and crowns the new year. I think it is of God that you should be out from home, and Naomi alone, in this day of her espousals, for as God says, we shall all mourn apart for our sins, Zech. xii. 12—14. So he gently takes us aside out of company, when he manifests his love to our souls, as you read, Song 7. 11. 12.

Here, my poor little one, is some ground of hope for you, none shall seek the face nor wait for the Son of God in vain. You have been long in the pit, and God will bring thee out, for I have no doubt but his work is begun in thee; but there is a time for every purpose. I bless the glorious Majesty of heaven for his great condescension, and superabounding grace to my poor, honest, sincere, and affectionate child, who has rewarded her according to his faithful promise,

and according to the integrity that he has put in her heart. My dear Ann, God bless thee, and pay the same visit to thee, so prays,

Thine affectionate friend in the Lord Jesus,

W. H. S. S.

LETTER XI.

TO THE SAME.

I know not what I could write in my last to my poor little one, from which she could draw such conclusions as those that I hear are in Naomi's letter, unless it was from my saying, that she and her sister were absent, or sent out of the way when the Lord first rent the vail which has long hung heavy on poor Naomi, insomuch as she never before understood what I preached or what she read. And in this I alluded to God's common way of dealing with poor sinners, who have long sought him, that is, take them when alone, or draw them forth from company when he intends to make any discovery to them, as to Abraham when Lot was gone, to Moses when alone with the flock at Horeb, to Jacob at Bethel, when his family had passed over the

brook Jabbock, to Peter in his ship, to the Eunuch in the desert, and to David in the hill Mizar; and indeed to the church at large, this is his language: "Come my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vines flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves," Song 7. 12; this is the text I referred to.

Am glad to hear that you are coming home, where you are heartily welcome to me; you and I, Ann, can sympathize with each other, for my eyes have been closed this week not a little, the bible has been a sealed book, and I have been kept in suspense, watching, waiting, praying, and thinking from noon till within half an hour of going into the pulpit; and even then two or three texts interchangeably presenting themselves, and I blind to the sense of them all. This tries me not a little, this sets the Doctor to trimming parson Sack, and parson Sack cavils at the Doctor, and the devil laughs at them both; but it must be so in this our country, no cessation of arms till death, and no discharge from that war. But I hope for a pension when worn out with the perpetual fatigues of the field of battle. Twenty-seven years have I been a soldier, and yet to the present moment at drill, for I no sooner learn a new motion but I forget all the old. And now I

expecting something like Jonah's gourd, a mentary shadow to screen his head, and cool heat of his rage. My kind love to all nds, while I remain,

Dear Ann,

Your companion in travail, in trouble, in trials, and in tribulation.

W. H. S. S.

LETTER XII.

TO THE SAME.

poor dear little One,

I THANK you for your care, and kind enry after me and my welfare, and I can now tell e, that I am, to my surprize, much better, and ich encreased in strength. I have been also ich grieved at the weather, and at the awful pearance of famine; but having been much in ayer to my God, I begin this day to lift up my ad in hope that God hath not forgotten to be acious, though we oft forget to be dependent, d likewise to be thankful. O my dear little e, we have a God graciously severe, who will rely try us, and that my soul knows, but his ring kindness is as sure as his rod; wounding d healing, withdrawing and returning, bringing wn and lifting up, searching after our sins and

discovering the atonement; being left to offend him and he giving us a sweet godly sorrow for it, fasting and feasting, appearing black and appearing comely, going in to find pasture and out to feel our need of it, days of mourning and days of rejoicings, are inseparably connected together. And so my dear little one will find it, and by these means she will go from strength to strength, and see her way shine more and more, but without these changes she will not take one step, nor advance one inch; when trials come not on, we stand stone still. I have no doubt but my little one, as young loves, wants much to see her lover, but patience must have its perfect work.

I pay you a visit every day, whether you see me or not, and nothing sure do I long to see more than the wedding day of my poor little one, and whenever it comes it will be the day of the gladness of the bridegroom's heart, for he is as much set upon it as you are, or he would not have begun to woo thee, for he is the last that thou thoughtest to make choice of; any thing before him, but now he is the chiefest among ten thousand, and the altogether lovely. The Lord hasten the match, so says the friend of the bridegroom, and thy friend in him.

Dear little one, adieu.

Kind love to father.

W. H. S. S.

LETTER XIII.

TO THE SAME.

My poor little Dear,

I was sorry to hear by yours to your sister, that you was so low, but believe me your consolations will never abound but as your sufferings abound. No crosses, no comforts; no furnace-work, no purity; no bitter herbs, no appetite; no appetite, no banquet. Prosperity always follows adversity, and nothing is so much to be dreaded as sloth, ease, carnal security, and cold indifference; a lifeless life, an hopeless hope, and a lingering languid fearless fear.

From vessel to vessel, from wave to wave, from sinking to swimming, from bitter to sweet, from darkness to light; visits and absence, budding and blighting, flourishing and withering, must attend all those who have life in their souls, the fear of God in their hearts, and who are not appointed unto wrath, but to obtain the salvation that is in Christ Jesus, with eternal glory. Therefore let my poor little one expect it, it is my portion, and it must be yours, and there can be no growth without it; "By these things men live, and in all these things is the life of our spirits." Be much alone —— without private

prayer, reading, thinking, and meditating, all is vain. Company does an heaven-bound soul little good, it must be carried on and settled between God and conscience. Farewell. Remember me to your father.

Your's in faith and love,

W. H. S. S.

LETTER XIV.

TO THE SAME,

Cricklewood, Edgware Road.

Dearly Beloved Sisters in the Lord Jesus Christ,

I AM constrained to send a few lines to enquire after Betsy's health, hoping that her faith is strong in him who took our infirmities, and bore our sicknesses, and will make all our bed in our sickness, and make it easy too when our heart and mind are stayed and reclined upon his free, sovereign, unchangeable, and everlasting love, which enables us to hope to the end, and to defy the devil with all his arts, darts, and blasphemous suggestions. For thus saith the Lord, "Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness: nor for the

destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but no plague shall come nigh thy dwelling," Psal. xci. 5—7; this I know to be true by long and blessed experience, for our God is faithful to his word, and will never suffer his promises to fall to the ground, or to fail them who rely upon his promising encouragements in Christ Jesus.

The broken and contrite heart, the believing heart, and the heart that hopes in his mercy, are his own living temples; in these he will for ever dwell, and that in order to strengthen us: "My flesh and my heart faileth," saith the Psalmist; "but God is the strength of my heart, and my portion for ever," Psal. lxxiii. 26. I will revive the heart of the humble, and the spirit of the contrite ones, Isai. lvii. 15. Again, Christ dwells in the heart by faith; he first comes as a king and a conqueror, he wounds us and makes us submit; and then he comes as a physician, he binds up the broken heart, brings health and cure and cures us, and reveals to us the abundance of peace and truth. After this he comes as a lover, presents his bright, glorious, and comforting presence to us, and proposes a match with our souls; this kills us quite, this melts us, this swallows us up, it is too great, this we cannot believe: then he gives us a sight of his sufferings, and a feeling sense of them, and of his dying love, and then

we must submit, confess, and say it is truth, and so yield the obedience of faith; this knits the knot, his bowels of loving kindness flow out, and ours melt down under the wonderful operation, and from that day forward we are joined to the Lord, and made one spirit with him. Love is the uniting bond which shall never be dissolved in this world, nor in that which is to come.

And as for thee, sister Nanny, I tell thee, that as sure as Jesus Christ is the Son of God, the Son of the Father in truth and love, and as sure as I am a poor unworthy prophet of his, so surely will he manifest himself to thee, and pour out upon thee the promise of the Holy Ghost, and thou shalt have a believing view of that just one, and shalt confess that he is the faithful and true witness, and that he confirms the word of his servants, and performs the counsel of his messengers, for none shall ever seek his face in vain. I was in hope of seeing you and your sister this autumn, but it is otherwise ordered now. Shall long to know how Betsy is, for if she continues ill, will if possible come to see her. My kind respects to her, and to your father, and accept the same. Ruth and Naomi join in love.

Ever your's in faithfulness, truth, and love,

WM. HUNTINGTON.

LETTER XV.

TO THE SAME.

My dear Ann,

I HAVE wished much to know how your poor father got home, and how you both are now in health, and could but wonder how L. could write, and never mention how either you or your father are. I was very sorry that I saw not your father when in town, but when I heard that he was so ill I could not expect it. Have no doubt but you find yourself at a loss, and rather solitary through your father's indisposition, and want of your old companions, but no place under the sun can set us out of sight, out of reach, or out of the presence of the omnipresent God; and as a God in Christ, and in covenant, he promises to be a little sanctuary in all places whither his people may come. He is our hiding place, refuge, and strong hold, our fortress, high tower, our rest, and our dwelling place in all generations; and faith knows her way to him, and fervent and effectual prayer will reach his ear, however dark we may be in the direction of it.

Endeavour to keep this intercourse open by paying constant visits at court, where and only

where our grievances can be redressed, our wants supplied, and our minds eased. While constant prayer keeps the gate of life, and the door of hope displayed, the troubled soul will always find an asylum, for God is our only centre and our home; and when our thoughts, our confidences, and our hopes can find no shelter there; it is in vain to seek it elsewhere, for all besides are broken cisterns, refuges of lies, and cutting disappointments, therefore by no means get into a slothful neglect of this highest of all privileges. And as this is the great and unspeakable grant of God to all believers, so the prayer of the upright is the delight of the Lord; and those families of the earth are deplorably threatened with fury, that call not upon his name. Be so kind as to tender my best respects to your father, and be so kind as to send me a line how he does, and how you are, and how matters are within, and you will much oblige,

Dear Ann,

Your willing Servant, and affectionate Friend,

W. H. S. S.

LETTER XVI.

TO THE SAME.

To the Poor Little Ones, Greeting,

BELOVED girls, you must not wonder if you should see the poor despised Doctor come suddenly upon you on Wednesday evening next; but be not afraid, for though I come as a thief, and aim to catch you with guile, I shall not plunder or make a gain of you. I do long to be present, and to put up my poor imperfect prayers in behalf of your poor father, in which I have no doubt but you will heartily join with me. I expect to come in company with ——, we are on an intended journey to Newark upon Trent, if the Lord permit, and therefore intend visiting the little ones on the way, and taking a bed with them. And now for a word of advice; as you are deprived of the means, attend to prayer and reading, that you may not go back, and remember that the Lord promises to be a little sanctuary in all places where his children may go. My kind love to your father, and accept the same from,

Your affectionate friend,

W. H. S. S.

Dear Little Ones,

GRACE, me
reached this place
times, and the Go
me each time, an
Alarmed, awakene
flock from almost a
thirty miles round.
hearing the word o
in all the adjacent p
all parts. I cannot
me in Nottingham
at R. then at N.
know not where: bu
I am amazed how
my books; they are
food, through the

if the Lord permit, and shall endeavour to let them know when they may expect me, and then I hope your poor father will be able to go with me in a post chaise; tender my kind love to him, and tell him that he has a share in my poor feeble petitions. Be much in prayer, reading, and thinking, and be sure to bless, praise, and thank God in Christ's name for every smile, ray, beam, revival, refreshing, comfort, hope, sensation, favour, or kind providence that turns up on your side. The Lord cannot endure ingratitude, or unthankfulness, therefore be observant, be diligent, be fervent, be attentive to his hand and handyworks. My kind love to your father, and my kind love accept, from

Your willing, affectionate, and faithful friend in Christ Jesus,

S. S.

LETTER XVIII.

TO MRS. T.

Dear Madam,

As my daughter Ruth brought your kind respects to me, and your request of an interest in my poor prayers, which I hope God will hear

in your behalf, I thought that if I sent you a line it would not be disagreeable or unacceptable to you. I am not unacquainted with temporal troubles, nor with soul distress, I was long the quintessence of misery, a poor, burthened, forlorn outcast, that none sought after or cared for; but in answer to a few poor feeble petitions, put up to the Lord Jesus Christ, the Son of God in truth and love, the Lord delivered me. He is the miserable sinner's only friend, the sick soul's great physician, and the lost sheep's only shepherd; an able, a willing, an all-sufficient Saviour, suitable to the sinner's case, exactly agreeable to his wish, having all fulness in him, and infinite satisfaction for all that trust in his holy name.

He tells us to call upon him in the time of trouble, and that he will deliver us, and we shall glorify him; and whosoever cometh unto him, he will in no wise cast them out, for he came to call sinners to repentance, and to seek and save that which was lost, and I am a living witness of his faithfulness and truth. I was weary and heavy laden enough God knows, but I found rest in him for my soul, and he will be found of them that seek him, for he has promised that they who call upon him shall be saved, and that he will be near to them that haply feel after him. His precious blood cleanseth us from all sin, his grace is sufficient to support and comfort us under every loss, trouble, or disappointment; and it is to his

honour and our comfort that we let our request be made known unto him, that we cast all our burthens and our cares upon him, for he careth for us. Hannah poured out her soul before him at Shiloh, and went away with her countenance no more sad. Rahab and Ruth fled to him for shelter and protection, and both found it; a friend of the friendless, a husband to the widow, and a father of the fatherless, is the Lord in his holy habitation.

And as for thy son, God is the God of the seas as well as the land; he appeared to the disciples in a storm, to Moses in a bush, to Paul on the plains of Damascus, and to me in a garden. Commit thy son to the Lord, that is the only way to preserve him; do as Jacob did to his sons, God give you favour in the sight of the man, that he may send away your brother Benjamin; and the next news was that Benjamin was returned, and that Joseph was alive, and surely Jesus Christ is the same yesterday, to-day, and for ever. Dear Madam, farewell, grace and peace be with thee. So prays,

Thy willing Servant in Christ Jesus,

WM. HUNTINGTON.

LETTER XIX.

TO MISS T.

Beloved of God,

I RECEIVED your last letter, but am a man in much business and therefore have been silent to thee, though thou hast not been so to me. I bless my God the dear Redeemer of my soul is still with me, and has caused much of his goodness to pass before me, and my faith hath work enough to follow after, and to wonder at his goodness to the children of men. The life of faith is a mysterious life; by faith in Christ's obedience we are made just; by faith in his blood we come out of the pit wherein is no water; by faith in his arm we are made strong; by faith in his love we are made free; by faith in his fulness we are supplied; and by faith in his victory we overcome the world. The business of faith is to go to market, go on messages, and to fetch errands; wine and milk must be bought without money and without price, but if we mix not faith with the word, we get neither. Every message sent to heaven must be carried by faith, whatever you ask believing ye shall receive; strength, comfort, peace and joy must be all brought in by faith. Faith is an excellent beggar, and all that

she gets she gives to the soul: "I live by the faith of the Son of God, who loved me and gave himself for me." All medicines are brought in and brought home by the same hand; Believest thou that I am able to do this for thee? Yea, Lord; then according to your faith be it unto you; go in peace, and be whole of thy plague.

The business of faith is to be before us, and beforehand with every thing; it is the substance of things hoped for, and the evidence of things not seen. It is by faith we walk, and not by sight, what we do not believe to be true we dare not receive, what we believe to be wrong we dare not do, and the ways we are sure are perverse these we dare not go. If unbelief and carnal reason are consulted before faith, we halt and hobble, and as soon as faith works we go all that ground over again. If sin or guilt be committed or contracted, there is a stand, a stop, a let in our pilgrimage, till faith deals with the atonement; then we make straight paths for our feet, lest that which is lame be turned out of the way; let it rather be healed. If we get shut up in legal bondage, there is no coming forth, nor going on again till faith works by love; no gratitude to God till we believe this, that, and every trial shall work together for good. Faith's business is to see things that are invisible and realize them, to obtain and apply promises, to embrace Christ, and to call in love to admire and adore the ob-

got well over the small pox. Excuse haste. Farewell.

Thy willing Servant in the gospel of Christ,

WM. HUNTINGTON.

LETTER XXI.

TO MISS T.

I RECEIVED my little one's letter, am glad to hear she got down so well, and that she is so much better, and do hope, as her native air seems so well to agree with her, that her frail tabernacle will come under God to some degree of establishment; but above all I wish that the health of her countenance and her God, may be present with and precious to her. The voice of atoning blood in the conscience, the unction of God's Spirit on the mind, and the wedding garment on the soul, is the only health of the saint: "Say ye to the righteous it shall be well with him." As for our earthly house the leprosy is in the walls, it is infected; infirmities must invade it, make head and prey upon it, in order to bring it to its decreed doom; "To dust thou shalt return." But O my soul thou art of nobler rank, of higher extract, and of divine origin! God is the Father of spirits; these were breathed into

our nostrils, and under a second breathing of him whose mouth is most sweet, these shall soar aloft and be made perfect, this is their native seat, and God their only centre.

In these mysterious and celestial regions, the inhabitants shall no more say I am sick, for God is their health, and they shall be filled with all his fulness, and God be all in all; all to them, and all in them. Oh, the inconceivable wonder! "Thou hast been our dwelling place in all generations," Psal. xc. 1. "Put ye on the Lord Jesus Christ and walk in him," Rom. xiii. 14. And no less than this, is being clothed with our house that is from above, for mortality must be put off, and immortality must be put on these frail tabernacles; when he who only hath immortality shall appear, then, but not till then, shall all our joys be full, all our longing and reeking desires and appetites be satiated: "I shall be satisfied when I awake with thy likeness," Psal. xvii. 15. This is the hope set before us, and this is the finishing stroke to mercy's fabric, and the full execution of the eternal plan! "He shall bring forth the top stone thereof with shoutings, crying, Grace, grace unto it," Zech. iv. 7. Mr. B. and the two ladies are with us; the old gentleman and Betsy are very happy, poor Mary is in a low place. Naomi joins in love to your Ladyship and little Ann. Commending you both

to your shield, and to the lifter up of your head. I rest,

Your's in him,

S. S.

LETTER XXII.

TO THE SAME.

Dearly Beloved of God, and Beloved Sister in Christ.

GLAD was I to see at my return home last night, a letter from thee; I had been from home ever since Tuesday morning, but had often visited thee in thought, in mind, in union, and in affection. None but God and the saint knows the lustre, the brilliancy, the glory and the majesty, the soul-enriching, soul-ennobling, the princely dignity, and the soul-humbling, soul-dissolving, soul-emptying operations of infinite divinity which the soul passes under and is enwrapped with, when the Son of God visits his bride, and makes the first discoveries of his eternal love to her. Every thing earthly, sensual, and devilish disappears, and the whole soul is engaged with invisible realities, more excellent than the mountains of prey, and more precious than the golden wedge of Ophir; more durable than the sun, more profound than all the depths

of nature, and more immense than the universal globe.

Heaven itself forbids not the ravishing ascension of our minds, nor refuseth the admittance of our captivated thoughts, and renewed affections; the heart rises up to the place where its treasure is, hope casts her anchor within the vail, and the soul sits together with Christ in heavenly places; this is the first resurrection, it is rising from a death in sin to newness of life, under the operations of the Spirit of God: "With my dead body shall they arise," saith the Saviour; "awake and sing thou that dwellest in the dust, for thy dew shall be as the dew of herbs, and the earth shall cast out her dead," Isai. xxvi. 19. And true it is, for the earth or earthly-minded men do cast out and abhor them that God quickens; but we shall sing when envy slays the silly ones, who hate God, and the admirers of him; and the dew of his grace shall make us a sweet savour in Christ, when the stink of their camps shall come up into his nostrils.

Oh Betty! what hath the Lord wrought? What hath he done for us? And what shall be the end of these wonders? We shall see him as he is, and be like him; he shall change our vile bodies, and fashion them like unto his glorious body; mortality shall be swallowed up of life, and immortality be all in all: then the inhabitants shall no more say I am sick, for the people that

dwell in the realms of bliss shall be forgiven their iniquity; the Lamb in the midst of the throne shall feed them, and God shall wipe all tears from all faces; sorrow and sighing shall take their flight, and celestial pleasure shall overflow, while fulness and satisfaction abounding shall superabound, till all old things are buried in oblivion, and all new things for ever possessed, and for ever in view.

I thank my God upon every remembrance of thee and thy sister, knowing, beloved, your election of God by the chastening, supporting, encouraging, continuing, and delivering power which hath been put forth and displayed in behalf of thee and poor Ann, who I know is in the bundle of life, and in the book of God's election, in the heart of Christ, in the promise of God, and in the affections of the least of all saints. I am much bent upon seeing thee, but have many difficulties, invitations to preach, &c. to encounter; nevertheless, hope next week if God permit, and nothing unforeseen prevent, to have that pleasure. Tender my most cordial affection to Nancy, and accept the same from,

Your's in the noblest of all ties, and in
the prospect of the brightest views,

W. H. S. S.

LETTER XXIII.

TO THE SAME.

My Dear Little One,

The grace of our Lord Jesus Christ be thy present support, thy constant attendant, thy deliverer, thy aim, and thy ultimate end. I am poorly and low with a bad cold, loss of appetite, and shortness of breath, and was very sorry to hear of thy disastrous relapse; but we are born to trouble, as wave follows wave, and shall never find either rest or refuge but by faith in the wounds of the Son of God. In his stripes there is healing, in his chastisements there is peace; and as it pleased God to bruise him, in his bruises there is divine pleasure, and in his dying love there is rest, and in his righteousness quietness and assurance for ever, attended with plenteous redemption. I have no object for my hopes, no centre for my thoughts, nor satisfaction for my longing soul but this; this is the only hope and meeting place of sinners, the conscious soul's last retreat, the desperate patient's last physician, and the perishing soul's eternal banquet.

However useful we may be in his cause, however fruitful in life, however divinely taught or deeply experienced; however stedfast, valiant,

faithful or laborious, it must all be laid aside in point of dependance and acceptance with God. The one hour labourer fared as well, and received as much as he that bore the burden and heat of the day; he must in his last stage, as well as in the first, fall helpless, worthless, and as unprofitable into the hands of an almighty, most merciful, most faithful, and never failing Saviour; and so leave every fruit to be taken notice of and brought forth in the great day, by him who makes the tree good, and who says, 'From me is your fruit found.' Here my little dear we are all complete, but in the law all condemned, in Adam all lost, at the bar of conscience oft culpable, in the sight of God all corrupt; but in the representative without fault before the throne, so God says, and so I believe.

Christ took our flesh into union with his divinity, and so we became one as foundation and superstructure, stock and branch, surety and debtor, man and wife are one; in him we lived and moved, in him we suffered and died, in him we rose, ascended, and sit down in heavenly places, and there God views us; in him he loves us, and by him he will display the riches of his grace in the eternal glorification of us all. In these views faith will stand her ground and maintain her hold against every assault, and all that I have written lays in these words: "They overcame him by the blood of the Lamb, and by the

word of their testimony," Rev. xii. 11; they trusted in Christ, and relied upon the word of God. My dear little one, farewell, I have sent my poor prayers to God before I began to scribble this. My best wishes to your father and sister. The salutation of parson Sack with his own hand, which is the token in every epistle; so I write, and so you believe.

Ever your's in Christ,

WM. HUNTINGTON.

LETTER XXIV.

TO THE SAME.

I MUST send a few scraps to my poor little ones, because they seem to be scattered upon the mountains as sheep that have no shepherd; but the chief shepherd fills both heaven and earth, so that there is no going from his spirit, or fleeing from his presence. He is near to them that are of a broken heart, and saveth such as be of a contrite spirit. Various are the visits that he pays to the children of men; sometimes he searches Jerusalem as with candles, to discover what they are, and to punish them that are settled upon their lees, in carnal security; "All the churches shall know that I am he which searcheth

the reins and hearts," Rev. ii. 23. At other times he comes like a severe parent, "I will visit their sins with the rod, and their iniquities with scourges," Psal. lxxxix. 32; these are fears, troubles, reproofs and rebukes, terrors of mind, and lashes of conscience. "He shall stir up jealousy like a man of war," Isai. xlii. 13; this he does by comforting the broken and contrite hearted, and appearing to take no notice of them that are more at ease, and more careless; sometimes speaks a word in their favour, O visit me with thy goodness, saith the Psalmist; visit me early with thy mercy, and visit me with thy salvation. Blessed are they that feel their need of him, and that seek him with their whole heart; for though he seem for awhile to hide his face, yet surely, "The needy shall not always be forgotten, the expectation of the poor shall not perish for ever."

Come little ones take heart, be of good courage, for he loves them that love him, and they that seek him early shall find him. We robbed poor —— of almost all her heart, and left her nothing but her carcase and her clothes for B. and I must confess that she stole away one corner of mine, so that I am constrained to send the contents of it to R. Glad am I, that we are now of one heart, making up our happiness in one object, meeting in one centre, drawing in one yoke. Go on, my dear girls, and you will soon

find your hearts fixed, and your souls encompassed about with songs of deliverance. The religion of Jesus is the glory of our land, the cause of God, and the salt of the earth; it makes this world a bauble, one's own heart a principality, one's home a Bethel; it gives up our conversation to another world, it leads us to correspond with invisible realities, makes crooked things straight, and rough places plain. It makes a sick-bed easy, and the day of death to be better than the day of one's birth, because it introduces and paves the way to the wedding chamber, and shuts out all our rebellious infirmities, complaints, jealousies, disorders, and love sicknesses; "The inhabitants shall no more say I am sick: the people that dwell therein shall be forgiven their iniquity," Isai. xxxiii. 24.

The spirit of Jesus never leaves us without a friend in this world, nor without a father, nor without a token for good, nor without a companion that sticketh closer than a brother, for if the God of heaven be for us, who can be against us? And what can harm those who have got the God of Jacob for their portion? You must take this in the rough, for I am in a deal of business. My respects to father, and accept the same ro in

Your affectionate Friend
and willing Servant,
WM. HUNTINGTON.

LETTER XXV.

TO THE SAME.

Monday Morning, 4 o'clock.

You know not how my soul was rejoiced to hear from my poor dear little ones. Forget you, or cease to pray for you, I cannot, I have you both in my heart to live and die with you, and indeed one part of the furniture of my house is missing, if neither of my little ones is in it; would have dropped a line before, but Mr. J. and several from L. came, as soon as one poor nurse child was gone. Mr. J—'s chapel is shut up to be painted, so that he has been here ever since last Tuesday.

My dear Redeemer is good to me, he hath been with me much in his own work, extending my views, supporting and enlarging my heart, equipping me with fortitude and becoming boldness, furnishing me with arguments, and clothing his word with power. One gentleman came last Saturday from G. and after hearing me in the morning he went off saying, this is what I wanted, so mightily grows the word of the Lord and prevails, and so extensively does God spread the fame of what he hath done for his poor and much despised servant. Whatever you do cleave to

him, he is a refuge for us; you may dive into his heart, into his mind, thoughts, counsels, purposes, and covenant, and even tell his thoughts respecting yourselves. O how sweet are thy thoughts towards me! how great is the sum of them. You may be by participation beforehand with the inheritance, for we are raised up and made to sit together in heavenly places in Christ Jesus; he is in our name and nature in the presence of God for us, as our forerunner, sponsor, and head, and we in him.

O my sweet ones, what has he done, and what has he in reserve for us? "Eye hath not seen, nor ear heard, nor heart conceived! But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea the deep things of God." And the earnest is in our hearts, the foretastes of glory are the first-fruits of the Spirit; peace, love, joy, life, light, rest, and consolations, are blessings of an eternal date; all these will go in the soul to glory, these we shall carry with us through the dark valley of the shadow of death, and never lose them nor be without them world without end. Betsy do come to see me, you know not how much I long for you. I suppose your sister must stay at home, as both cannot be spared. My love to your father,

Ever your's, Dear Souls,

W. H. S. S.

LETTER XXVI.

TO THE SAME.

Thursday afternoon.

YOUR's Dear Betty is just come to hand, and am glad to hear you are better, and so comfortably situated. Your father has been with us ever since we returned, he is pretty well, and talks of going to B. to'morrow. The best things remain just as they were, without any alteration or diminution. Our sole and only landlord is heir of all things, and all are ours in him, dealt out in weight and measure as need requires, and as the Spirit moves and exercises faith to plead, to crave, and to receive them. God is the bank of faith, and all his promises bank-notes, the Spirit enables us to carry them up for acceptance, and faith gets cash for them when it is wanted.

But faith has a better provision for the soul, and the just must live by faith on that, and most certain it is that faith is a most diligent, bountiful, liberal hand, to the spiritually poor and needy, for all that she can gather, reap, lay hold of, or get by begging, she gives it all to the soul; and many sweet scraps, crumbs, fragments and drops does she bring in. She is a bold beggar, and an eloquent pleader, and what she gets she will not

easily give up, being good at hold fast. Many battles does she fight with satan, and many renewed acts of her affiance in God, even when we have doubted of victory, and cast away our confidence, and foolishly sunk and given way in the field of action, concluding it was in vain to struggle any longer. But faith lifts up her head again and again, renews the attack, and keeps the field; she will have the last word in the argument, and give the last blow in the field, and carry off both the standard and the victory, and no wonder, for faith is born of God, and, "Whatsoever is born of God overcometh the world." Oh! how high the extraction, born of God! and how strong the alliance! Faith makes Christ's strength perfect in our weakness; "Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength."

O what a warrior is faith, the word of God is her sword, the finished salvation of Christ her breastplate, and God her shield; the throne of grace is her armoury, the promises her encouragements, and the blood of Christ her fountain, in which she washes the garments of all her soldiers who are engaged in the fight of faith, and lay hold on eternal life. In this grace lays our claim to the heavenly treasure, "God hath chosen the poor of this world rich in faith, and heirs of the kingdom promised to all them that obey him." As faith operates we must move,

every act of faith is one step towards the kingdom; "We walk by faith, and not by sight." The last step that she will take in us, is to resign her seat, the soul, to her own author and finisher; "The end of faith is the salvation of the soul." Providence Chapel is very full, Monkwell is shut up to be repaired, but we have had good times of late. We all wish to see thee. Naomi joins me in love.

W. H. S. S.

LETTER XXVII.

TO THE SAME.

GLAD was I my dear child to hear that thou wast better, and that I had a ground of hope of seeing thee once more in the flesh. He wounds and his hands make whole, he brings down and lifteth up; he discovers deep things out of darkness, and bringeth out to light the shadow of death; he displays his wonders of love in the depths of human misery, and puts forth his power in human weakness, and causes all his goodness to pass before us, that we may discern the leadings of his providence, observe the work of his hands, and learn to follow him in his ways. By these means he captivates our thoughts, calls forth our

attention after him, and engrosses our affections to himself, while every religious awe at his judgments, and every mental respect paid to the operations of his hands, have a devotion and a tincture of divinity in them: "He that will observe these things, shall understand the loving kindness of the Lord:" and "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness," Isai. xxvi. 9.

My dear child now sees what is meant by election, for she sees not all flesh in her present state, and must acknowledge that God hath mercy on whom he will have mercy, as she had done no more than myself to merit it. But let me once caution thee to beware of the traps and snares of this delusive world; the heart will slide from the sinner's friend with a deal of ease, and in an imperceptible manner, but all the way back is against both wind and tide; one bask in momentary pleasure is succeeded with a month of woe. Every affection that wanders or is alienated from him, incurs his high resentment, and provokes the Lord to jealousy, which he is sure to requite by leaving us to burn in suspicion while others are indulged in our sight; we must most assuredly give place to one much weaker than ourselves, and with shame take the lowest room; this is the most painful sensation that ever impressed the human mind, it leads to desperation and almost to madness. The

Lord is jealous of the heart and affections of his people, and will not suffer a rival in his praise, nor in their love.

I once knew a young woman upon whom the good work was newly begun, she began to loose her bonds and to get comfort, meekness, and contrition, the Saviour had just began to pay his saving visits to her, and a sweet simplicity took place. At this time a young man well settled in business, and much above her, saw her humility, attention, and diligence, and was smitten, and followed her, and offered himself to her; this was soon accepted, and during the courtship her comforts seem to increase. After some months past she was married, and as she thought more happy than ever, and her match she thought was a blessing from God; but after, like Samson she went out and shook herself, but wist not that the Lord was departed from her; he gave her her heart's desire, but sent leanness into her soul. She is now near her time with the fourth child, but has never lift up her head with heavenly joy since; the first match was interrupted, and has never come on since. They increase in riches, but she is racked with these suspicions, that God has put her off with a portion in this life. I shall watch over thee with godly jealousy, and hope we shall have joy of thee.

When the Lord condescends to visit us, and makes himself known to us, and when he indulges

us with nearness, freedom, and familiarity with him, then is the time to obtain promises, to make our calling and our election sure, to dive into his mind and will, to watch his hand and handy-works, to compare spiritual things with spiritual, to get every fear removed, every scruple cleared, every doubt dissolved, and every thing in the court of conscience amicably settled; but if these things be slighted and neglected at such a time as this, which is the time of our espousals, it is ten to one but our life hangs in doubt throughout the greater part of our pilgrimage. Be much in private, much in prayer, reading, and thinking, and may the Lord Jesus meet thee in all these. My love to Ann.

Ever thine in faith and affection,

W. H. S. S.

LETTER XXVIII.

TO THE SAME.

To the Elect Lady, whom I love in the truth, and for the truth's sake, that is with us, and shall be in us for ever.

And now I beseech thee, Lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we should love one another, for love is the ful-

filling of the law, he that loveth another fulfilleth the law. "God is love," this is his nature and essence, essential divinity is love; and where the love of God is shed abroad in the heart, that is a divine seed. His seed abideth in such, and that divine seed is charity, and charity suffereth long, and is kind, charity hopeth all things, believeth all things, endureth all things; charity thinketh no evil, is not puffed up, behaveth not itself unseemly, is not easily provoked, and rejoiceth in the truth, 1 Cor. xiii. Love is the bond of the everlasting covenant, which keeps the everlasting Father and his children, the King of kings and his subjects, the heavenly bridegroom and his bride together; and he that loveth him that begat, loveth him that is begotten of him, 1 John v. 1. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him," 1 John ii. 10. Love emboldens us at the throne of grace; love enlarges the heart, and makes the face to shine; love softens a hard heart, and melts a stubborn mind; love casts out fear and torment, and makes our spiritual birth clear, for, "He that loveth is born of God, and knoweth God."

Precious, precious, precious is the Son of God to me, the faithful, the stedfast, the unchangeable, tender, sympathetic, and never-failing lover of our souls; the light of our eyes, the strength of our heart, the shield of our help, the guide of

our life, the length of our days, the end of our faith, and the salvation of all our souls. Oh! Betty, who is like unto us! And as the Lord liveth we are the people, we are the fools, the enthusiasts, fanatics, the Antinomians of the day, but God is with us. "Ye shall be hated of all men for my name's sake;" and "Blessed are ye when men cast you out, and separate you from their company, and speak all manner of evil against you falsely for my name's sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," John xv. 19. No company like that of Father, Son, and Holy Ghost; no guardians like the angels of God, who are all ministering angels, sent forth to minister to them that are the heirs of salvation; no earthly company like that of our own thoughts, brought into captivity to the obedience of Christ: "In the multitude of my thoughts within me, thy comforts delight my soul," saith the Psalmist.

Meditation is conversing with the heavenly Bridegroom, and giving up our conversation to the upper world; it is getting out of self, and above the natural element of men; it is the ascension of the soul to God, and is attended

with divine realities; it is soaring aloft in open vision, while the illuminated understanding discovers things invisible to mortal sight. Heavenly-mindedness is life and peace; "They shall mount up as upon eagles wings, and see the king in his beauty, and the land which is very far off." In these pleasing flights the vail of ignorance on our minds opens, while the Spirit leads us from view to view, from glimpse to glimpse, and from one discovery to another, and from glory to glory. And here the inhabitants of the world look as small as grasshoppers, the earth as the drop of a bucket, or as the small dust of a balance, for says the soul, Where have I been, and what have I been about all my days, pursuing vanity, and depriving my soul of good. All these, Betty, are love tokens, love visits, earnests, pledges, foretastes, first-fruits, and all to assure us that the inheritance, the harvest, the glory that shall be revealed is eternally ours. Keep thy face Zionward, my dearly beloved, read, learn, mark, and inwardly digest, and thou wilt grow more in one month than all they at B. have done all their days. Ann is well, but wishes much to know how you do, and how her father is. Kind love to L. I sent a few lines some time ago, hope you received them, they were badly written, so I got a friend in the house to copy them, which I suppose surprized you. God bless thee,

Ever thine,

W. H. S. S.

LETTER XXIX.

TO MRS. B.

My Dear and Honoured Mother in the Lord Jesus Christ,

I WISH above all things that thou mayest prosper and be in health. I have of late been exercised with legal bondage, with the blasphemous suggestions and foul embraces of the devil himself, with sad heart-risings and rebellions against God, and with envying the wicked; I have been grieved with them that are at ease, and blessing the carnally secure, calling the proud happy, and those in a false peace the blessed of the Lord, and and this I call turning things upside down.

The bible has sometimes been a sealed book; a famine among the texts, much prayer and little profit, the Lord at a distance, the door of mercy half open and half shut, the heart hard and soul dead; much to do, but no heart to labour. I have been put to it to pick out something, that I might cavil at God; but poorly in body and languishing in soul, wanting somebody to pity me, and sick of pitying myself, I wanted the breasts of consolation, but had nothing but a hard crust; I wanted a leading string, but he left me to stumble upon the dark mountains. I wanted

kisses, but there came stripes; I sought him, but I found him not; I called him, but he gave me no answer; I quarrelled at him, and he made me tremble at it; I opened my mouth against him, and he threw my reproach into my own conscience; I wished to move him, but he sat undisturbed. I sought occasions against him, I set one text to contradict another, and his hard dealings to contradict all his promises; I buried all his former mercies in oblivion, and magnified all his chastisements to mountains; I cavilled because I had not more faith, and at the same time falsely denied the faith that I had; I prayed for patience, and yet kept murmuring, for submission in the very act of rebellion. I begged for purity and holiness with nothing but lust in my head, and the works of the devil in my heart, "The law worketh wrath;" and the devil by the application of that holy law, works in us all manner of concupiscence, for without the law sin is dead, but at the approach of the law sin revives; God's law is God's severest rod.

Yesterday, shutting myself up the whole day in the chapel to have it out, fearing to be disturbed, for the devil and I was hard at it by the ears, and by the hair of the head, and fought in the walk way, up and down, till about the eleventh hour, then the fever left me, and satan skulked off like a dog that had burnt his tail, and is now gone to plague some other poor soul. At his

departure I felt the anointing, and a small ray from his blessed face, just enough to inform me that he was alive, and that I had a place still in his heart, but not to shew himself well pleased; some little resentment appeared on his face, and something of the same in his carriage, but the little was much prized, and much needed. I fell down and blessed him for the fiery trial, and loathed myself for the want of submission, and after some few hours went into the pulpit, and I told them a pretty oily story from the ninth chapter of Zechariah, and the ninth verse, "Rejoice, shout, for thy King cometh unto thee," &c. My love to my true yoke-fellow. Mother, Adieu,

Thy dutiful Son,

and affectionate Friend in Jesus Christ,

W. H. S. S.

LETTER XXX.

TO THE SAME.

Dear Mother,

GRACE and peace be multiplied through Jesus Christ our Lord and Saviour. I really wish above all things that thou mayest prosper and be in health, as I hope by this time that thy

soul prospereth. I have this morning read over afresh thy little epistle which is full of complaints, but I hope by this time that matters are mended, and thy heart a little more fixed. I have of late had some sweet thoughts upon Hebrews, the third chapter, verse the first; "Consider the apostle and high priest of our profession." Our high priest not only bore our sins, and made an atonement for us, or appeased the wrath of God in our behalf, and took his blood, the price of our redemption, into heaven with him, but he ever liveth to make intercession for us.

A high priest was to bear our names on his heart; he was likewise to bear our judgment; and thirdly, he was to bear the iniquity of our holy things, Read Exodus the twenty-eighth chapter. God has put us into the heart of Christ's love, he has chosen us in him and made us his charge, and he has loved us better than his own life; "Greater love hath no man than this." He has borne our judgment, the curse of the law, and the wrath of God for us, and appears in this his sacrifice within the vail, where he ever lives to make intercession for us, and who shall separate us from his love? And now he bears the iniquities of our holy things, even we ourselves are by the Spirit of God offered up as living sacrifices upon Christ, our altar and priest. "That the offering up of the Gentiles might be accepted, being sanctified by the Holy Ghost."

Rom. xv. 16; and it is in God's beloved Son that we are made accepted, and it is the altar and priest that sanctifies the gift; we are God's gift to Christ, and he is made sanctification to us. In him we are wise, just, redeemed, washed, and made holy, and are complete in him; "Clean every whit," says Christ; and there is no spot in us, for in him we are without fault before the throne. Stick fast here my dear mother, and let the devil move us, or alter this performance of divine wisdom and goodness, if he can.

And observe further, that there is nothing comes from God to us, but through the mediator who has made peace, and through our high priest who has made the atonement by his sacrifice; and he having endured the curse, and appeased the wrath of God, we are secured from both, by the covenant, the oath of God, and the blood of Christ, so that even vindictive justice itself promises to forgive us, and cleanse us from all unrighteousness; so safe and secure are we in the heart and hands of the dearly beloved and ever blessed Son of God. And now mind what I say, our high priest is to bear the iniquity of our holy things, that is, sin cleaves to us, and to all our services; when we would do good, evil is always present with us. Deadness, unbelief, rebellion, self-seeking, hypocrisy, enmity, doubts, misgivings of heart, half-heartedness, backwardness, but nothing of all this shall ever

pass through the hands of our high-priest, in whose name and for whose sake we pray God to hear us.

All sin is satan's spawn, and it shall never ascend above the stars; satan is the prince of the power of the air, and above his realm his works shall never arise, because our priest and his offering are in the holy place. Christ upon his golden altar offers the incense of his sweet savour, sacrifice, and much grace, which perfumes the prayers of all saints; hence it is, that all our services are accepted: "Their burnt-offerings and their sacrifices," says God, "shall be accepted upon mine altar; and I will make them joyful in my house of prayer," Isai. lvi. 7. Therefore we should always pray and not faint, however dead, or else we undervalue the great high priest of our profession. I have oft prevailed when my heart has been stiffened by the devil and unbelief; and it is this way and no other, "Whatever you ask of the Father, ask in my name, and I will do it," says Christ; he so mends, alters, perfumes, and presents our poor imperfect performances, that we should not know them again, as they cry, Lord, when saw we thee an hungry, thirsty, naked? &c. they were astonished at their own works when he brought them forth before them. Open your mind freely to your yoke-fellow, the devil often pushes off when he is discovered. Tender my love to John and

Mary, shall send them a kite when I can get the wings and tail put on.

God bless thee,

W. H. S. S.

LETTER XXXI.

TO THE SAME.

My Dear Mother,

Grace and peace be with thee through our Lord Jesus Christ, our Lord. I was sorry to hear that thou art so poorly, and of my poor yoke-fellow's accident; but we are chosen in the furnace of affliction. The fiery trial always turns up, and discovers the evils of our inbred corruptions, these heave, boil, and blubber up, and we see what polluted, vile, and filthy worms we are; this is the dross and tin that swims upon the top, when satan's suggestions and legal bondage discover them, and God withdraws that we may know what is in our hearts. But bless his holy name, as soon as he returns again, all this scum is purged off, and we appear as white as snow in Salmon. But we soon, by one means or other, contract the same load of filth again, for as the sea casteth up its waters, so doth the heart its enmity and rebellion, and then comes on the fur-

nace again, because we are never effectually purged from the inbeing of sin, but from our evil frames; in the fire call upon me, saith the Lord, and when I deliver thee thou shalt glorify me. Thus the furnace puts a cry and energy in our prayers, and God's goodness in delivering fills the heart with joy and the mouth with praise; and they that have none of this where are they? Why, they are settled upon their lees, they are not emptied from vessel to vessel, their scent is not changed, their scent is in them; and what follows? Why, "I will search Jerusalem as with candles, and I will punish the men that are settled on their lees," Zeph. i. 12; these have no changes, and therefore they fear not God. The rod of God is not upon them, and he that spares the rod hates the son; then bless God for the furnace, bless God for afflictions, bless God for the rod, for by these things men live, and in all these things is the life of our spirits, so will God revive us and cause us to live. Mother, be of good cheer, no rod no sonship, no furnace no faith, no cross no crown. "Our light afflictions which are but for a moment, work out for us an eternal weight of glory." "If we suffer with him, we shall reign with him." Farewell, mercy and peace be with thee. So prays,

Thy Son and Servant,

W. H. S.S.

LETTER XXXII.

TO MR. W. B.

My Dearly Beloved Friend and Brother in the Lord Jesus,

I WAS exceeding sorry to see my poor old companions in tribulation, both afflicted together; but it is through much tribulation that we must enter the kingdom, and they that escape this path will never get there: "If we suffer with him, we shall reign with him." "He brought me into the banquetting house, and his banner over me was love," says the spouse, Cant. ii. 4. Every time we are entertained, fed, or banquetted, the banner is over us, to let us know that wars are to succeed. John eats the little book, and it is sweet as honey, as all the promises are when the comforter applies them, but afterwards, says he, my belly was bitter; legal bondage, slavish fear, fatherly anger, and violent temptations often follow, which things are nauseous to the soul, as bitters are to the stomach.

But all the Saviour's garments smell of myrrh and aloes, the former a delightful smell, the latter a bitter taste, and with myrrh and aloes was his body embalmed for the tomb; all which is to teach us, that this delicious Lamb, our pass-

over, must be eaten with bitter herbs. What so sweet and joyful as his sweet face and blessed presence? And what so bitter as the loss of these? "The heart knoweth its own bitterness; and a stranger intermeddleth not with his joy," Prov. xiv. 10. "In the day of prosperity be joyful," for in this day the sun shines; "but in the day of adversity consider," for the sun is in an eclipse: "Why hidest thou thy face from me?" And must it be so? Is all to be bitter-sweets? Hush, do not murmur, bitters are wholesome though not pleasant, for they strengthen the stomach, and promote appetite; they that have no bitter herbs, bitter waters, nor bitter cups, have no real hunger or thirst after righteousness, nor after the bread of life, nor after the living God; they are full, and woe to them that are full, for they shall hunger; and woe to them that laugh, for they shall weep. But, Blessed are they that weep, for they shall laugh, and blessed are they that mourn, for they shall be comforted; and nothing do they mourn after so much, as after the love and presence of Christ: hence it is plain, no bitters no appetite, and no appetite no banquet; "He filleth the hungry with good things, and sends the rich empty away."

I long much to know how you are in health, do get —— to drop me a line; and I long much to see you, the Lord send you once more my way. Give my love and duty to Mother, I intend writ-

ing to her this week if the Lord permit. I long also to know how the house goes on. I have had a little furnace-work lately, but the Lord my God is still with his poor despised servant, and those who heat the furnace are scorched themselves. God bless thee and keep thee,

So prays,

W. H. S. S.

LETTER XXXIII.

TO THE SAME.

Monday Morning, 6 o'Clock.

To Master, to Dame, &c. W. H. S. S. sendeth greeting, wishing grace, mercy, and peace, through our Lord Jesus Christ.

I BLESS my God I have you all in my heart, making mention of you, and request for you in every prayer of mine, that you may stand fast in one spirit, and strive together for the faith that was once delivered to the saints.

The Lord doth lay that branch of his vineyard in Sussex much on my mind, and I know that I shall travail again and again in birth for them, and you will see the effects of it more or less, and that soon. My soul is continually flying and hovering about the Welsh Ambassador, the

Vicarage, Lewes, Bolney, and other dark corners adjacent, and much liberty do I find in my soul in prayer; and sure I am that fervent prayer will never return void. My God is good to Israel, and he loves them that love him, and they that seek him early shall find him.

I had a good time yesterday, I laboured all the day on this text; "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all," Eccles ix. 11; and we had a very full house. My eldest son supped with me last night, he is occupying business in deep waters, and I am in hopes that in God's own time the vessel will come to its desired haven. You must be industrious now, and fetch up the lost time, and I will come again God willing, and who knows but he will give us a second benefit. But before that time my heart will pay a thousand visits to B. though you may not see it, yet so it is, the spirit of God's people often pass each other upon the road, in visiting each other; there is such a thing as being absent in body and present in spirit. O blessed mystery, blessed union, and blessed are the effects of it; bound up in the bundle of life with the Lord our God, made one in Christ, and one among ourselves, and perfect in one God, Father, Son, and Spirit.

Tender my kind love to sister B. and my best wishes to the young folks, and to my true yoke-fellow and fellow-labourer when you see him. We got home safe, and in high spirits, and not without hopes that we had spread the savour of Christ's sweet name among poor sinners, for he condescends to make it manifest by the instrumentality of such despicable servants. And now may the Lord of all lords keep, guide, and preserve you all is, and I hope ever will be the hearty prayer of,

Dear Friends,

Your willing Servant in Christ Jesus,

WM. HUNTINGTON. S.S.

LETTER XXXIV.

TO THE SAME.

My Dear Brother in Christ Jesus, Grace, mercy, and peace be with thee, through our own Lord God and Saviour, the Son of the Father in truth and love.

I HAVE heard by a line from —— that you have hurt your leg, which I am sorry for, as you are getting old, which if it become a running sore will not be easily healed. I long to know how the building goes on. I long likewise to know how

another is, Betsy tells me she is poorly, which I am sorry to hear; I am afraid that this moving, building, and by and by a new house, will knock you all up together.

Next week I hope to finish my book, which has taken me almost three months, night and day. But blessed be the Lord, our own God in covenant, for he has wonderfully assisted me in this hard, difficult, and unfrequented path, which is so hard to cast up and to make plain, and which I have long wished to do, but was afraid to venture, fearing my judgment was not ripe enough, or that my understanding was too dark for the arduous task. My enemies in town are once more alive, another banquet it has pleased God to give them; Samson is now making sport for the philistines. A man who has plagued me with letters for near ten years, and who has wrote likewise to Mr. J. he and a few more have published a book, and the hand-bills are shouted off from chapel to chapel; this causes a great shout in the camp of the philistines. But the devil has overshot the mark, for he has filled the authors of it with such infernal malice, that the book is worse than right down blasphemy. They have by what I can learn, almost made sport of the holy Comforter of our souls, and this kind of sport seldom lasts long.

The last scribbling enemy that wrote against me, for publishing a sermon on the times, was

buried last week, so I shall hear no more of him; and as for the world to come, we shall not be plagued with them there, at least I hope not. Some of my friends seem sadly concerned for me, but it rather pleases me than otherwise, my good God and Father does so kindly support his poor smutty servant. Nor do I doubt but ere long the indignation of God upon those men will be as conspicuous as their crimes, for their book is no less than the great transgression. God bless thee and keep thee,

So prays,

W. H.

LETTER XXXV.

TO MR. S. B.

I LONG to know how my friend is. As for the Doctor he is very feeble, so that you may retort the old proverb, Physician heal thyself. But the object of our hope is the living God, and our life is hid with Christ in him; this life no corruption can touch, no sin can infect it, no hypocrite can procure it, no devil can approach it. From God the fountain of life comes the second Adam, the quickening Spirit, and through him comes the Spirit of life and love, and under his sweet

operations faith, hope, and love spring up in the soul; and the life that lays in these three precious fruits raises us out of the regions of the shadow of death, and above the sting of death, and above the sentence of the law. "He that believeth hath everlasting life, and shall not come into condemnation." This is the greatest of all blessings; and what is this blessing? Why, it is the Spirit of the living God: "I will pour my spirit upon thy seed, my blessing upon thy offspring." This is the source of all good in God's family. All heavenly sensations and feelings; all longings, hungerings and thirstings after God and godliness; all our confessions, petitions, praises, or thanksgiving; all composure of mind, tranquillity of heart, or peace with conscience, springs from this fountain of life in us.

I do dearly and sincerely love this blessed and adorable Comforter, though I can discern, discover, and make out so little of his wonderful works. But this I know that all sensible sinners, who feel the plague of their own hearts, and the buffetings of satan, must sink in despair, and drown in perdition, unless he takes possession of the soul, seeing it is his work to dispossess the strong man, and to spoil his house; and thus to make the devil's cage his own temple.

The invalid to his Patient,

W. H. S.S.

LETTER XXXVI.

TO THE SAME.

I MUST send my poor friend a scrap, because he is an invalid, not fit to march, nor to attend the camp, and therefore he must abide by the stuff, or go on the baggage waggon. I am very stiff and weary this morning; I am too profuse and abundant when the well springs, and the cup overflows, feeling I am more than myself; but when it is over, I find I am frail man, encompassed about with infirmities. But even in this mortal mass there is a treasure, some good thing toward the Lord God of Israel, a living principle that cannot fail, sicken, decay, or die. No ray from the sun of righteousness can be extinguished, no incorruptible seed can corrupt. Let us cleave to our dear, and dearly beloved Lord; he is the heir of us, and the sole proprietor of us; he is every spring in us, and the fountain of life to us. They that have despised him are under their own sentence, and must bear their own burden; and we evidently see that all who depart from us are withered, decayed, and dried up like a potsherd.

God has founded Zion in the sacrifice of his Son, and he builds her up, and establishes her

by the faith of him, and faith feels all her springs of life in this city; salvation is her walls to all that are within, and all without the walls are dogs. "They that be planted in the house of the Lord, shall flourish in the courts of our God; their leaf shall be green, they shall bring forth fruit in old age to shew that God is upright," Psal. xcii. 13, 14. But is there a soul that has departed from us, that has the least moisture or verdure upon them? Or does God appear the health of their countenance? No. Carnal enmity and hatred is fixed within, they hate Zion and are desolate; the evident tokens of perdition are in them, and their countenance reflects the sentence. But the Lord is with us. Remember me to Betty. I hope to see you this week.

THE COALHEAVER.

LETTER XXXVII.

TO THE SAME.

I AM sorry to hear that my poor friend is so ill again, but the decays of the body are often the health of the soul; "But though our outward man perish," says Paul, "yet the inward man is renewed day by day," 2 Cor. iv. 16. Our breath is in our nostrils and must go forth, and that very

day all our evil thoughts perish. But where God breathes upon the soul, there the spirit of life enters, and there spiritual bread, the hidden manna, the best wine, the fatted calf, and the paschal lamb are craved, relished, savoured, eaten, digested, and concocted, and no where else. Blessed are they that hunger, and blessed are they that thirst, for they shall be filled. When God quickens us, he revives us by the fruits of his Spirit, and in these fruits his divine life is hid. He lives in our thoughts, minds, affections, and conscience, and will never resign his residence to any; and he will cheer us, entertain us, employ our thoughts, and comfort our hearts, according as he is entertained, attended to, and pleased; and if displeased with our neglect or inattention, he lets our faith and hope come to a low ebb, and will make us feel our need before we feel his indulgent fulness.

If my dear friend's gout was of the same class of disorders with mine, a paper kite, or a box of golden balsamic pills might give relief; but his is not in the pocket, but in the feet. But blessed be God, faith can travel when the feet are confined with pain; and God can come to us to make the bed in our sickness, if he does not keep sickness from us. I long to see my fellow-sufferer, gouty folks can feel for each other's infirmities, and our high priest can feel for us both. Kind love to Betty.

S. S.

LETTER XXXVIII.

TO THE SAME.

My Dear Friend,

OUR God filleth all space, and is near to all that feel after him. He transacts all the grand affairs of his kingdom in the court of conscience; to that court the Lord's ministers commend themselves; into that court the word comes, and makes it good and honest. Here the precious blood of sprinkling speaks pardon, peace, and reconciliation. The prince of peace sways his sceptre here, he is enthroned here in his own love; hence charity out of a pure heart and a good conscience, is the end of the commandment. Afflictions are to disturb, disquiet, and to stir up this court, that things amiss, things neglected, and things forgotten may be brought forth to the light, be sifted up, and canvassed over.

And there is no settling the accounts without the blessed surety of the New Testament; he is the chief speaker, and sovereign ruler here; his atonement is our pardon; his faith is the manifestation of our sonship; and the sentence of justification by his righteousness, is passed in this court. Watch, and you will see these

things going on, and as light discovers, pardoning grace will remove what is amiss. He sits as a refiner by the furnace, and he is the purger and the purifier of all his priestly family. He has not chosen us in the furnace, in order to desert us when in the fire; he is our all in all. Love to Betty, and accept the same from,

S. S.

LETTER XXXIX.

TO THE SAME.

My Dear Brother and Sister in Christ,

CAN only say I received yours, being busy in moving, and fitting the nest, which takes too much time, and is too much trouble, to one engaged in such a warfare as hath fell to my share. But the goodness, the bounty, the unexpected and undeserved mercies and favours of my God in this removal are too great to be mentioned; they are so great and so conspicuous, that my enemies have almost filled a column in the newspapers with the accounts, insomuch that it seems to be a revival of the old confession, "They said among the heathen, the Lord hath done great things for them," Psal. cxxvi. 2. Those that have watched for

my halting, and those that have predicted my fall, my beggary, &c. are, Sanballat-like, much cast down, and I think that some of them will soon go beside themselves, for my friends have given me a handsome coach, and a pair of able horses, which are sufficient to do all the work of my little farm. I am not worthy of the least of his mercies, for I entered into his service with one shirt, and now I keep my carriage; and this is the way that God raiseth up beggars from the dung-hill. They that abhor my soul walk on foot, while Mordecai rides to the grief of all that hate him; surely God honours those that honour him, and knows them that put their trust in him.

My soul blesses my good God for the defeat in Ireland; the Jacobins hang down their heads, they are with child, they are in pain, they bring forth wind, they work no deliverance in the earth, nor are the ruling powers fallen; the foundations of the earth are still in course, and we enjoy both our lives and our property. God bless you both; a good journey, and safe return. So prays,

W. H. S. S.

LETTER XL.

TO THE SAME.

Dear Friend,

I AM glad to hear the good tidings of our Perfumer, and that he gains by trading. Incorruptible grace will stand the fire; vessels of gold and silver consume not, though vessels of wood and earth will. He calls us gold when we go into the furnace, and indeed if we were any thing less, we should never come out. I long to see our Perfumer here, perfumed with myrrh, and frankincense, and all the powders of the merchant; smelling of myrrh, aloes, and cassia, out of the ivory palaces; these will make his heart glad. However, one grain of faith, or beam of hope, is worth more than a million worlds. Every influence or operation of the Holy Spirit, every grace that he imparts, and every fruit of his, is incorruptible seed, that shall live and abide, being in the sight of God of great price: these come down from above, and teem, aspire, and spring up that way, as to their own original fountain and source. This treasure is lodged in the souls of all saints, a treasure from the head, which makes us so many parts of himself, members of his body. Oh, infinite depths! profound mysteries! My friend can hear me very well in the vestry, if he likes to come. God bless you.

THE COAL MERCHANT.

LETTER XLI.

TO THE SAME.

Cricklewood. Thursday.

I HAVE been this morning begging of the best of all Benefactors, to remember my poor friends, and I believe that it was the Lord that set me at it, and it was the same that helped my infirmities when at the work, and gave sweetness and delight, pleasure and love in the heavenly occupation. I have begged with more than human power, and all power is from above, and he does put it forth, and manifest it in the souls of much despised reptiles. Of all sensations, enjoyments, pleasures, or entertainments; of all delights, amusements, refreshings, or comforts; nothing is ever once to be named, or mentioned in competition with the humbling, softening, meekening, composing, and becalming influences of the most holy, harmless, innocent, and inoffensive Spirit of all grace, life, light, and love. And all his operations lead and direct to the great atonement, and to the all-prevailing, and ever acceptable mediation of Jesus. This is the saint's sweet repose, his refuge and his rest, his safety and his sure defence.

I am in comfortable hope that the Holy Spirit will mingle his softening influences, and his quickening operations with my friend's afflictions, and if he does, the inward man will find support to sustain the outward man's decays. And of this be assured, that conscious peace is the best sick bed, and love the best pillow; faith is the best bedstead, and the Lord's righteousness the best covering; the Holy Spirit is the best nurse, and the Lord Jesus the best physician. The joy of God is the best candle, for this burns the brightest in the darkest night; the midnight cry will not extinguish it, nor the storms of Sinai blow it out. This is what is called a bad spirit, and Antinomianism, but I am more than sure that it came down from heaven, nor have I a doubt but to heaven it will reascend. Love to your dame concludes me,

Your affectionate Friend,

THE DOCTOR.

LETTER XLII.

TO MR. W. B.

Church Street, Paddington.

Dear Brother in Christ,

I THIS day received your's, being the second instant. I am at this time a close prisoner of war. Last week I went to visit a little camp

of the saints in the country, where the aid of an old veteran soldier was much needed; but being poorly in health, having a bad cold and fever, I became so hoarse in the field of action, that my commands and orders could not be heard, and therefore I was throwed up upon the baggage waggon, and sent home to the tent as a dumb man in whose mouth are no reproofs, where I have remained now seven days, while my little army is scattered all over the great metropolis; but they find neither present pay nor good quarters, and then they come thick and threefold to enquire after the health of the old commander, being more sensible of his worth by a sensibility of their want. I hope to be out next Lord's day, if God permit.

These often infirmities crawling so often upon me, make me look to the better country, and sicken my soul to this stage of trouble, on which God has so often written what I have often read with grief, namely, That all is vanity and vexation of soul. But God hath provided some better thing for us, a better country, and a city which hath foundations, whose builder and maker is God; in this country the inhabitants shall no more say I am sick, the people that dwell therein shall be forgiven their iniquities, which is the cause of all sickness, distress and trouble, and the foundation of all misery. Dear friend, farewell. My kind respects to spouse

and son, and accept the humble acknowledgments of,

Your willing servant in Christ Jesus,

W. HUNTINGTON.

LETTER XLIII.

TO THE SAME.

Beloved in the Lord, my Father and your Father, my God and your God,

I AM returned from one of the most prosperous and successful journies that I ever took, so I believe and so I have room to hope, by the multitude of perishing souls, wounded spirits, and invalids that found me out, followed me, and wept over me. Such a famine I never saw, and especially where my lady's men, dead baptists, and arminians reside; but my poor scribblings have wonderfully discovered them, and out of three places fairly routed them, till they will have no more to do with them.

How calamitous is their case who have no shepherd to overlook, to gather, nor to feed them; but they shall never finally deceive the treasures of divine love, the objects of God's choice, the purchase of Christ's blood, and the trophies of his victory. He will take the prey from the mighty, and the spoil from the strong, for these are the travail of his soul, the pillars of his truth, the subjects of his realm, the retinue

of his majesty, and the revenue of his empire. The dear Lord was with me of a truth, and I could almost say with Job, that, "When the eye saw me it blessed me, and when the ear heard me it gave witness to me;" but I must drop here, for these things will call for stripes: "Not I, but the grace of God that was with me."

I long to know how you all do, and how the house upon the rock goes on; where you are, whether moved or not, and if not when you do move; how John, Mother, Mary, and Betsy do, and how you prosper within; whether the new house contributes toward the new heart or not. I have for some time had this text upon my mind, and have watched and narrowly pursued it; "Follow after righteousness, charity, peace, meekness, faith, patience," &c. and blessed for ever be a faithful God, I have not sought nor followed in vain. Cheer up my dearly beloved and true yoke-fellow, the crown is before us, and who shall deprive us of the conquest for which we fight, or take the prize for which we run? Not them that run in a wrong path, nor that strive for mastery in unbelief. Pray give my love to all the family, and to his Excellency when you see him. The Lord of all lords bless, preserve, and keep both you and your's, is, and ever will be the prayer of,

W. H. S.S.

J. Innes, Printer, Wells-st. Oxford-st. London.

GLEANINGS OF THE VINTAGE;

OR

LETTERS

TO THE SPIRITUAL EDIFICATION

OF THE

CHURCH OF CHRIST;

BY THE

REV. WILLIAM HUNTINGTON, S. S.

LATE MINISTER OF THE GOSPEL,

AT PROVIDENCE CHAPEL, GRAY'S INN LANE.

PART IX.

There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. Isa. xxiv. 13.

The new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it. Isa. lxv. 8.

LONDON:

PUBLISHED BY E. HUNTINGTON, 55, HIGH STREET, BLOOMSBURY.

1814.

CHRISTIAN READER,

I HOPE shortly, in the Lord's strength, to make good my promise to thee in giving forth from the press a sermon of my late Parent, delivered early in the year one thousand eight hundred and twelve; and that thou mayest not be at a loss to know how to distinguish it from others, it will appear under the title of 'Napthali, or Holy Wrestling.'

I have lately been indulged by Mr. S. Turner, of Sunderland, with copies of a few letters written by my father to him and others, and which appear in this; they clearly point out the union that subsisted between them, that his confidence in him was not weakened, and loudly proclaim to the church of God one instance, in which the sower of discord among brethren could not prevail, so as to work a division.

I should consider myself wanting, both in gratitude and respect, to this Minister, were I not to inform you that Mr. Turner hath lately favoured the church with three sermons delivered by him, from that weighty reproof of the Lord Jesus, John v. 40; "Ye will not come to me

that ye might have life;" and which the Author hath emphatically entitled, 'Life in Christ for every Willing Soul.'

E. HUNTINGTON.

55, High Street,
June 6, 1814.

LETTERS

WRITTEN BY THE LATE

REV. WILLIAM HUNTINGTON.

LETTERS.

LETTER I.

To S. TURNER, Minister of the Gospel.

Helmsley.

My Dear Son, grace and peace be with thee through our Lord Jesus Christ.

YOUR second epistle came to hand, but I am a man of much business. The offence of the cross always attends the spiritual man, and the work of the Spirit; and it is nothing else but light and life that exasperates satan, and he alarms his allies and auxiliaries. Where the cross gives no offence satan sustains no injury, because there is no translation of sinners from the kingdom of satan into that of God's dear Son, and of course darkness and death bear rule, for satan's reign is in darkness and death. The cross of Christ will support itself, and defray its own expences; the devil labours to make it our shame, but God has made it our glory. To men of sin it is foolishness, but to men of grace it is the wisdom of God in a mystery. The cross is satan's destruction, and man's salvation. The secret council of God from eternity is brought to

light by it, and is seen in it; and they labour to shame the counsel of the poor, because Christ crucified is his refuge. All flesh hath corrupted his way, all the powers of our soul being corrupted from the way of love, which was God's way when God created man; but enmity conceived under the operation of satan, altered the whole course of nature, and this corruption or perversion of nature makes a cross within; and all that adhere to satan's interest, being the serpent's seed, make a cross without. But the cross is lined with love, and will never wring the shoulder but only when self-will, pride, consequence, or self-seeking strive to bear rule. The old man is often galled, but the new man never complains of the cross.

Some time ago some persons at S——— wrote to me about this L——, but as I so much disliked him I would not see him. Soon after this a creditable man called on me, and wished me to see him; I assigned my reasons for not seeing him; however I found that this man knew nothing of him, but he was applied to, to introduce him to me: I therefore permitted him to come, and let him go on and talk as long as he pleased, but there was no harmony or consistency in any thing he said; and I am fully persuaded that he is an utter stranger both to his own heart and to God also.

His asserting that I have sent out so many

preachers is absolutely false, for strictly speaking I never sent out one. Tom Smith had preached long before ever I knew him, nor was he ever a member with us. Vessey never belonged to our church, and had preached long before ever I knew him. L—— that went to G——, came from ———, and was at Simpson's Academy, but never belonged to us. A—— had preached two years at Margate, but it was unbeknown to me, though I have no doubt but he is a child of God.

Nor did I send you out, for you had spoke in public before I knew it. I recommended you to Helmsley, and the letter I sent is still there; nor do I repent of it: and if any of the friends at Helmsley wish for L——, let them dismiss you, I will bear your expences to London, and engage to employ you elsewhere. Send me L—'s address in your next, and you will oblige,

Ever your's,

W. H. S.S.

July 16, 1807.

LETTER II.

TO THE SAME.

Dear Friend,

It is hard work now for me to write, my right hand has forgot its cunning. The nerves

catch it up, or draw it aside, so that it becomes disobedient and unmanageable. I have also got a cold and a slow fever. The City Chapel being low, damp and cold, it doth not suit the infirmities of old age. I often think of my dismission from the field of action, and hope for an honourable discharge and an eternal pension on the footing of grace, and according to the promise in Christ; and these things prompt me to collect my evidences and good qualifications together, as is the usual method of all self-righteous persons.

1. I greatly confide in the singular piety of my forefather, Abraham, who was God's friend, and whose blessing is come upon me through faith: but above all the everlasting Father, who went about doing good, and healing all that were oppressed of the devil, for God was with him. My mother also was a most venerable and honourable matron, the handmaid of the Lord in the best sense, I mean the heavenly Jerusalem, who is the mother of us all. So much for my pedigree.

2. I thank my God also that I am not as other men, for I am the chief of all sinners. Nor am I like that poor publican, for I can lift up my eyes to God with pleasure, which he dared not do.

3. I can say to the most refined pharisee, and even to the god of this world, "Stand by thyself, come not near to me, for I am holier than thou,"

and yet even this is not a smoke in the Lord's nose, nor a fire that burns to his displeasure.

4. I can look back upon a well-spent life also, believing in my conscience that Christ lived a life of unspotted obedience for poor sinful me.

5. I can bless God for an honest and good heart, being persuaded that the Lord has taken away the stony heart, and given me an heart of flesh, and that Christ dwells in it by faith, therefore it must be good.

6. I do comfort myself with my own righteousness, being more than sure that I have received the abundance of grace, and the gift of righteousness; and what God gives me that I call my own, for not as the world giveth, giveth he unto us.

7. I have obtained a good name in the world in spite of all mine enemies, a new name which malice with all her venom cannot spoil me of. God predestinated me to the adoption of a son; the Spirit of God has cried Abba, Father; and Christ has given me power in faith to become one—this is the new name which the mouth of the Lord, not man, shall name. Yea, more, many men eminent for piety, who have spoke as they were moved by the Holy Ghost, have called me a child of God. In all these instances it appears to be a new name, and in all these ways the mouth of the Lord names it, and no other.

8. I am constrained also to acknowledge,

that God's free Spirit has made me a willing and loyal subject of Christ in the day of his power, so that I do engage and abound in the work of the Lord most freely, willingly, and cheerly, under the operation of a free Spirit, which greatly inclines my heart to this doctrine of free will.

9. I do declare that no man shall stop me of this boasting in all the regions of Great Britain, viz. that I am a member of the church of England; for she says, The church of God is a company of faithful men, and that God hath constantly decreed, before the foundation of the world was laid, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. This God himself has made known to me, for I have prayed to God the Holy Ghost to have mercy upon me a miserable sinner, and he has heard my prayer, and given me a lively faith in God's mercy through Christ, and a most thankful remembrance of his death. These are some few of the evidences, tokens, and good qualifications that I am scraping together against that day, to serve as a cordial, a prop, and a support in my conflict with our last enemy.

Ever your's,

W. H. S. S.

P. S. I should be glad to see my dear friend. I am going to move to Pentonville.

LETTER III.

TO THE SAME.

My dear Turner,

Our Chapel will soon be ready to open, and Lewes is at present without a minister; I wish you would come up to town and stay awhile. If you are troubled with the gout in your pocket, you are welcome to ten pounds as soon as you come; I long much to see you. I have been a round into Sussex and Kent, and am but just returned: and surely the good Lord has been with me, and still blesses, owns, and gives testimony to the word of his grace; while those that contend for Moses, get nearer and nearer the Mount, more and more benighted, more useless, more barren, more dry, and more dead. But we know who is the true light, the resurrection and the life.

Oh Turner! let him in your labours be all in all, for such the word of God reveals him, and nothing less; and this is the work which God will own, confirm, and seal, and no other.

God bless you. Excuse haste.

THE COALHEAVER.

LETTER IV.

TO THE SAME.

My dear Friend,

I AM still in the bricks and mortar, or you would have heard from me before. More than three months continual bustle has fell to my share, but nothing I hope will ever be sufficient to remove my heart from my God, or my God from my heart. But I am so beset with intruders and builders, that if I do not awake up by four in the morning I cannot settle my books, take stock, or count my cash, and without this it is in vain to occupy till he comes, because I know not whether I gain or lose by trading. I know I began with two talents, and I am more than sure thus to be contented with godliness is great gain, because the Holy Spirit, his grace, influences, and operations, together with the benefits of Christ's death which he applies, is the only power and real substance of what the scriptures call godliness. And what can be greater gain than a divine person, who is the breath of our nostrils, our animator, and eternal comforter? We are the temples of the Holy Ghost, and he is the beauty of holiness, and is that holiness that becomes this house for ever. Upon him my soul waits for instruction, for light, for help, for

proper frames of mind, for proper words in the work, and for power to clothe them and make all effectual. In spirit and in truth must all true worshippers worship, for the Father seeketh such, and no other, to worship and to adore him. This is our inward glory, and our furniture for every good work. I am glad that you find yourself at home among my dear friends, and that you are enlarged among them. Tender my love to any that may enquire after the Coal-heaver. Our new chapel is not only full but runs over.

Your's most affectionately,

W. H. S. S.

LETTER V.

TO F. A.

Helmsley.

My Dear Friend in Christ Jesus, Grace, mercy, and peace be with thee, through the mediation of the Son of the Father in truth and love.

I AM now in my little Cabin, on board the Providence, bound for the Cape of Good Hope and the fair havens. In this little delightful cell I have had many sweet and bitter hours, sweet indulgences and cutting desertions. But so it must be, the paschal lamb was eaten with bitter

herbs; John's little book was sweet and bitter, and so was Ezekiel's roll; and all the garments of the Son of God smell of myrrh and aloes; and with myrrh and aloes was the Son of God embalmed at his burial. The heart knows its own bitterness, and the stranger intermeddleth not with its joy; the latter is a day of prosperity in which we are bid to be joyful, the former a day of adversity in which we are to consider; God hath set the one over against the other.

It is well known that nothing is so salubrious, nothing so strengthening to the stomach, nothing promotes appetite like wholesome bitters, or bitter herbs. The believer goes in and out in the exercise of faith, and finds pasture. How sweet is the cup of salvation and the cup of consolation after a taste of the bitter cup, in which is sin and fear, guilt, shame, wrath and death. But this bitter cup, with all its dregs, fell to the share of the surety of the better testament; our sipping of it gives us a fellowship with him in his sufferings; it is planting us together in the likeness of his death; it is a crucifying us together with him. It serves to furnish us with sympathy; we look at him whom we have pierced and mourn, while a sense of his dying love, mixed with a sense of his sufferings, this, this melts us down in love together, and joins us to him, and makes us one with him! while the soul-transforming power and influence impress the image of the heavenly

Adam on the soul! "Changed," saith Paul, "into the same image, from glory to glory, as by the Spirit of the Lord;" and the more we look to him, the more this transforming work goes on. Enlivening rays, refreshing dews descend; while humble acknowledgements, and grateful praises ascend.

The fountain of life furnishes the river of pleasure, and the streams water the little hills of Zion, and make glad the city of God. "I will water them every moment," saith God, "and make their souls as a watered garden," Isai. lviii. 11. And when the countenance of the sun of righteousness is lifted up upon us, it exhales all the moisture, and draws it back again in acts of spiritual devotion. God is the fountain of living waters above, and grace is a springing well below; and as the fountain feeds the spring, so the spring rises up and sends back to God its overflowings. The heart of the wise is a well-spring of life, and the words of wisdom a flowing brook. "Spring up, O well, sing ye unto it."

Farewell. Grace and peace be with thee and all friends, so prays

The Sinner Saved,

W. H.

LETTER VI.

TO THE SAME.

Dear Friend,

I RECEIVED yours by the hand of Mr. C. and am glad you are well. I am still in the land of the living, though the devil is sorely vexed at it, for God still gives testimony to the word of his grace. His word runs and is glorified, and satan will not part with his captives easily, and it is a sore grief to him that any one is raised up to seek the welfare of the children of Israel. He has pursued me with unremitted violence for thirty-three years, sometimes by all the fiery darts he can muster, and the most foul temptations; and sometimes by worldlings, impostors, apostates, heretics and hypocrites; but God blasts all their plans, mars their counsels, frustrates the tokens of liars, carries the counsel of the froward headlong, and makes diviners mad. Four or five of my worst enemies have been lately cut off as the foam upon the waters; but having obtained help of my God, the Coalheaver continues to this day. Many weapons have been formed against me, but they do not prosper: God has known my soul in adversity, and he has delivered me, and justified me, and accepted me in his dear Son, and revealed his Son in me;

and this work is done for ever, and stands fast, and will never more be sifted up, canvassed over, nor will it, nor need it be repeated again. Whom God justifies them he also glorifies; once washed, for ever clean: "He that is washed, needeth not save to wash his feet, but is clean every whit," John xiii. 10; and in the wedding robe for ever just—— pardon makes us nigh, and the best robe makes us one with him.

Sometimes I feel myself getting dry and unsavoury, having ploughed and sowed, harrowed and rolled, dunged and limed so long upon one part of the Lord's husbandry; this makes me fret and fear, pray, watch and wait, for my soul dreads withering into a mere form; and when the new cruse, the oil, the salt, and the springing well rise up afresh and flow out, then at it I go again as long as fountain, or spring-well, or pool, river or stream, dew or rain last; and then again I seem to be dried up like a potsherd, no moisture either in the fleece or in the floor, then I pray and a terrible answer in righteousness comes, and into the furnace I go, cavilling, kicking, murmuring and fretting till I get to the bottom; when the anchor of hope forbids any further descent, then up I come meek and soft, weeping and rejoicing, blessing and praising, kissing and hugging till I have killed all my comforts, or hugged them to death, and then like

Samson shorn of his locks, I fret and repine. My love to all that favor the Son of God.

Ever yours,

W. H. S. S.

LETTER VII.

TO T. O.

Helmsley.

Dear Tommy,

"THE winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land;" and this is the time that cripples, invalids, and old age with her crutches creep out of their holes; and it is the poor, the halt, the lame, the maimed and the blind, that are invited to grace the marriage feast of the Lamb of God——yea, these mystic members compose the bride, the king's daughter, and the Lamb's wife: "He that hath the bride is the bridegroom." Peace in the conscience is the soul's bridal shoes, faith is the bride's hand, the actings of faith or the exercises of it are the bride's fingers, and when faith can act on the love of God so as to bring it in, love is the soul's bridal ring. Imputed righteousness put on by faith is the soul's wedding garment, the Spirit and his grace are the church's inward glory,

and love to the truth is the chain of her neck; a sense of pardoning love is her lamp of salvation, and joy is the oil in her vessel: "The light of the righteous rejoiceth, when the lamp of the wicked is put out."

The incarnation of Christ is his espousing our nature, and regeneration is our open espousals to him; he is by the former flesh of our flesh, and by the latter we are joined to the Lord and are one spirit with him. And, "He that loveth is born of God;" and to desire him, (Christ) above all, is love in the smoking flax, for, "The desire of a man is his kindness;" but, love in the joy of it is love not in the smoke, but in the heat and in the flame. Pray how does Mrs. O. do? Tell her that the troubler of Israel, the Coalheaver, the Doctor, sends his kind love to her, wishing her all peace, health, wealth, and prosperity, long life and liberty, and the enjoyment of that sun which never goes down. All hail! and good success to us farmers. God speed the plough, and bless the seed sown, and increase the fruits of righteousness by settling the furrows, watering the ridges, blessing the springing, and crowning the harvest.

Amen and amen says,

W. H.

Dear Friend,

You have forgot yc
to me, but I suppose sata
becomes the miserable.
be of the devil's privy
secrets of his infernal c
he never will prophesy an
listen to none of his tem
nothing of God's purpose
state. He is the enemy l
a murderer, and aims at
of his own broken kingc
divided against himself.
and him alone, hath made
Justice by putting away
himself, and hath made
his cross for us; there
to be made, that work

other righteousness than this, nor is any other ever to be wrought out for our justification before God.

If thou art patching this spotless robe with thy old cloth, they will never agree, the rent will only be made worse, and so you will feel it. The law itself forbids a garment of linen and woollen together. You seem to me to be a friend to the devil, for instead of resisting you rather invite him; and instead of fighting you start aside, cast away your bow, give up all confidence, refuse all comfort, and in effect say, take me devil. I know a choice man of God, who in his distress of soul, desired God to damn him that he might know the worst of his state; what is this but praying against God's decree, and desiring to meet the devil half way? I know a woman who, in an hour of temptation had listened to satan till she was quite sick of it, cried out and said, I will never believe I shall be damned till I am in hell; she fought more like a man than a woman, but you fight more like a child than a man. The Lord knew that we all were transgressors from the womb, and are bent to backslide; but he has promised to heal our backslidings and love us freely.

The Lord has set his long forbearing mercy against our propensity to offend, his slowness to anger against our hourly follies, his riches against our deep poverty, and his abounding grace

"Cast not away your
a recompense of reward
arise, he calleth thee."
shalt be made whole."
"Tell your sister I ha
place of servitude, and a
good one, which I am vei
her to beg of Christ to
heart, he will have no less
habitation; and when
that he will keep all oth
the contrite heart to no
sceptre, and grace reigns
his laws, and erects his
he gives his keys and sets
are here. Blessed is tha
by such a sovereign, and
King who deigns to dwell

LETTER IX.

I THANK my kind friend for all his good tidings, they comfort my heart. But —— is at my former work, envying the visions of some, and the penny of others. This part of your letter furnished me with a text for last Monday night, take the substance of it. It is the Lord's promise that he will manifest himself to his children, John xiv. 21. This manifestation is sometimes corporeal, as among the Jews before his death, and to his disciples after his resurrection; they saw him and handled him.

There is a spiritual manifestation in open vision to the enlightened understanding: this John saw, the Lamb slain on the throne, and in the robe of his glorified humanity among the candlesticks. Isaiah saw him in dyed garments, and in the sixth chapter on his throne of glory; Daniel also, and Ezekiel too as priest, in the ninth chapter, and as king in the first chapter, and in the eleventh. But although such a sight is most desirable, yet this, abstractedly considered, is not salvation; the kingdom of God stands in power, nor does faith stand in sights, but in the power of God. Balaam's

vision was most illustrious, but not attended with the power of grace; nor do I believe that the elders of Israel fared any better, they saw him, but felt not his power, for, "Upon the nobles he laid not his hand," Exod. xxiv. 8—12. Blessed are they that have not thus seen, and yet have believed. I saw him, but sight of itself is not sufficient, my salvation was felt; pardon, love, joy and peace flowed in—guilt, fear, bondage, condemnation and wrath vanished; when faith, hope, and rest flowed in, and evangelical repentance flowed out.

He promises to manifest himself to us, but we must not limit his promise. A thing may be manifested by sight, to the ear also, and to the feeling; weigh and compare the following texts: God makes manifest the savour of his knowledge, 2 Cor. ii. 14. It is life eternal to know God in his dear Son. The mystery of Christ is manifested by the power of his word, Col. iv. 3. 4. Any one benefit of Christ's death to the conscience, is to us a proof of God manifest in the flesh, 1 Tim. iii. 16. There is a manifestation of the truth, 2 Cor. iv. 2; and truth is to make us free. There is a manifestation of God the Father's name, John xvii. 6; and what that name is, see Exodus xxxiv. 5—7; and there is a manifestation of the Spirit, which is for our profit, 1 Cor. xii. 7. These, and all these are Christ; he came that we might have life, by faith, by

hope, by love, by the Spirit; and by the word of truth he dwells in us. And such souls are manifestively the epistles of Christ, having faith, hope, and peace, in a tender, feeling conscience, which is what is meant by the fleshly tables of the heart.

Let this suffice, and be sure of this, that the greatest blessing under heaven is divine life; this Christ came to give, and let this be our comfort in our affliction, his word has quickened us. I beg my duty to S. my kind love to Mr. B. also to our friend E. who labours with us in the word and doctrine.

S. S.

LETTER X.

Dear Friend,

THREE of yours lay by me unanswered, but having this cold weather but little use of a pen, and never having been a master of it, it becomes now no small difficulty. But man in his first birth is born to trouble, and if regenerated he is a brother born for adversity; his flesh upon him shall have pain, and his soul within him shall mourn. But every thing that drives us to God and deadens us to the world, is for the

soul's good; troubles keep the faith in exercise, and the soul in motion; prayer is at work, and this empties the vessel of its unhallowed burthen, till the devil comes with a fresh cargo. How nearly allied are the devil and man's carnal mind; and if a man knows and adores his Saviour, who is the saint's rock and the sinner's stumbling block, what thousands of engines will satan employ to make the cross heavy.

I am surrounded with the most bitter enemies in the ministry, and in profession, besides the treachery and deceitfulness of pretended friends, who quench the spirit of love, and wriggle themselves out of all concern and prayer for them that are near to me; and yet in the midst of all this I have uncommon success, beyond all that I have ever seen; this is some comfort, though they are increased that trouble me: yet they do not pass altogether unnoticed of God who fill their sermons with invectives against me. And this I have long observed, that those who set themselves against ruling powers, are in the general enemies to the godhead of him by whom they rule. But there is an end of all this, and the expectation of hope shall not be cut off, and I must lay at anchor. Farewell.

W. H.

LETTER XI.

God still blesses the antinomian, and many rage, storm, and curse the more. Oppression exercised upon the household of faith, fills the measure apace, and when that is full go they must; but all these secret things will be made known and come abroad, and our eyes will see their works and their rewards. Both God and conscience, wise virgins and foolish, churchmen and dissenters, articles and homilies; the examinations of the clergy, and the subscriptions of dissenting teachers; yea, law and gospel, all, all with one voice approve and acquit, justify and admire, sanctify and glorify the men in whom is found that faith that worketh by love. These are the good things found toward the Lord God of Israel.

God bless you,

S. S.

LETTER XII.

TO MISS D.

Dear Friend, Fellow-sinner and Fellow-sufferer, Grace and peace be multiplied through our Lord and Saviour Christ Jesus.

Cricklewood House, Edgware Road.

Report tells me, that thou art fallen into the hand, and under the rod of God; that as the

searcher of all hearts, and
is now displaying his omn
making you know your p
thoughts, and the plague of
its enmity, in its impenitenc
in its rebellion; its guilt, its
its frailty, its fear, and its sh
that this report may be true.
characters of God's darling
his anointings and appointm
suited, ordained, and intend
sinners, in these their perilo
sent, but unto the lost sh
Israel. And other sheep I
this fold, them also I must l
upon me, because he hath s
tidings to the meek, to bind u
to open the prison to them t
set at liberty them that are b
to comfort all that mourn
hungry, and to heal the sick
not the physician:" and wo
who justify themselves befor

This, my dear girl, is hi
lined out; to this was his ap
and to accomplish this w
sent; and in this work he is
to-day, and for ever. Hence
"Behold," take notice of
with me, and my work befor

us from sin, quickens the dead, and justifies the ungodly; he enlightens the soul, works faith in the mind, and by the discoveries of his dying love he binds up the broken hearted, and sets at liberty those that are bruised, and is the comfort of them that mourn in Zion.

There is not one word in all the everlasting gospel against a sensible, lost and undone sinner, who feels his need of Jesus, and seeks him with all his heart, no, not one word. Christ himself invites the weary, the thirsty, the heavy-laden, and all that are willing, to come to him, and to take the water of life freely; and declares, that whosoever cometh he will in no wise cast out; and his gospel is not yea and nay, but yea and amen. Be of good cheer, he is the resurrection and the life, and whosoever believeth on him shall never die. Grace and peace be with thee.

WM. HUNTINGTON.

LETTER XIII.

I HAVE just corrected my last sheet of the penny per day, and it will be out on Sunday next, if nothing prevent. I have still to be thankful that I do not labour in vain. Last Sunday came into the vestry one crying out under the anointing; my text was, "Because of the savour of thy good

ointments, thy name is as ointment poured forth, therefore do the virgins love thee," Song i. 3.

Poor Mr. B. who I have long thought was almost buried in the world, has been long and sorely afflicted, and was sullen, dry, barren, and stubborn under the rod, and I began to stand in doubt of him; but God has lately mingled the meekness, contrition, humility, and compunction of his Spirit with his heavy afflictions, and it is wonderful to see the sweetness, dew, and warmth which these influences have produced in him. And indeed all trouble is hardening, all grief terminates in self-pity, all sorrow is and must be worldly, or desperate sorrow, and all trials only stir up enmity, rage, and rebellion, unless the Holy Spirit operates upon our confused chaos. One breath of life on the dry bones, one motion of the Spirit upon our darkness, one humbling influence upon our worst frames gives the blessed consecration, and turns all our troubles into a divine channel; making sorrow, godly sorrow; grief, pious grief; trouble, sanctified afflictions. Tribulation becomes a purging draught; the work of the furnace becomes in its effects more precious than gold; our stubbornness makes us relent, our rebellion debases us, and our heart-risings at God terminate in cringing to him in love, and in repentance towards him in dust and ashes.

He turns the stony heart into a springing well, and the shadow of death into the morning; and

I have often wondered where we should go, into what unfathomable depths of woe we should plunge when hurried on by jealous rage, enmity, hardness, rebellion, the devil's darts, and unbelief, if the heavenly Dove did not command a calm, rebuke our rage, and hover over the sin-disordered soul. I am more than sure that not one true idea or conception of God, not one thought worthy of him, no veneration for his name, no trust in him, nor gratitude to him, but what springs from the prolific operations of this our benevolent Monitor, Admonisher, and Intelligencer. These things I have long watched and observed with much attention, and I believe that my own observations on these things, have in the general agreed with the experience of others, who have been at all acquainted with the internal war of these jarring principles; the different claims, cries, and cravings, so contrary the one to the other, that the wisest and best of guides have been brought to halt, not knowing which Lo to follow, or which course to steer. But this I have always observed, that the worst party is always the most clamorous, the most sonorous, the most violent, and strives the hardest for mastery; the other is still, calm, composed, and quiet, having nothing to fear from banter, bustle, and noise.

W. H. S. S.

LETTER XIV.

At present I am but poorly with a cold, but I am more and more sensible of the preciousness of Christ, and of the infinite worth of a good hope, both of which increase daily in price as old age comes on, and the mark of the prize approaches nearer. I should be of all men most miserable were it not for a precious Saviour, precious faith in him, and many precious promises to encourage and support it. I feel an increasing debility, but it is sanctified, and my soul cleaves the closer to the darling of all lost sinners. Fix your eyes and your heart upon this holy one, this just one, for all besides will delude, disappoint, and ultimately deceive; but the enduring substance must remain, and will be all-sufficient, when this world and all that is in it, yea, heart and flesh all fail together. Christ is and will be the prize, when all besides is a blank.

Your's most affectionately,

W. H. S. S.

LETTER XV.

Dear Sarah,

I was very sorry to hear of —— being in the furnace, but man is born to trouble by his

first birth, and by the second he is a brother born for adversity. These things are grievous, but they are great blessings when sanctified to us, I mean, when by the Spirit's operations on us we are meekened, softened, humbled, and made tender-hearted, and become submissive and more resigned to the will of God by them. As to myself, I generally find my spirit stubborn and rebellious when the rod comes on, but afterward it yields the fruits of peace, humility, quietude, and contrition, which are more precious in the sight of God than all the gaudy and fair shew in the flesh, which is set off and so much admired by the advocates of natural religion.

Sure I am that my gains have been great by the furnace, it is buying of Christ gold tried in the fire, which makes us rich in faith though it costs us much pain; and we are compelled to part with peace, ease, contentment, rest, &c. all which are as dear to us as a down bed, or a path paved with moss. However I bless God for them all, for these things have so broken my spirit, that the Devil himself will find hard work to petrify it again; and in all this do I see the wisdom of God, for I am not a little indulged now under the infirmities of old age, which did not use to be the case with me but quite the reverse. Farewell.

Grace and peace be with you.

W. H.

LETTER XVI.

THINE Epistle came safe when I was pondering over the dreary way, and the thorny paths that have appeared in my pilgrimage. One place I built at Worpolsdon in Surry, that they took from me; another at Woking, they robbed me of that also. I built another at Sunbury in Middlesex, and they turned me out of that; and this has been set on fire twice, and now burnt down: but none of these things move me, the offence of the cross is not ceased, the life of Christ and the cross are inseparable; no life, no cross.

The only place that will admit us is Grub Street. Last Thursday my friends agreed for that, and the report of this so spread in two days, that more than two thousand attended, and some hundreds that could not get in. This was the first time they heard me since the fire, and their wishful looks, their glee, and the sympathy of their countenances put me to the test—I longed for Joseph's weeping apartment, for I had hard work to refrain and conceal. But I swallowed, and I shunned every pathetic expression, and by breaking out into a fiery zeal I soared above it. I admire the lamb in the closet, but the lion best becomes the pulpit, and I am a better master, and more acquainted with this art than most.

I concluded when the fire happened, that God intended it to drive me into the country, either into the north, or into Suffolk and Ely, for it matters not to me where. God is my rest, refuge, and dwelling place, and if I feel him I am at home go where I may. The people had heard of this and made great lamentation, and having fasted a whole month they have tried the letter men, not as formerly with the dew on their branch, but with a thirsty soul, and have returned with the pitchers empty, finding no water. But my dwelling is still to be where satan's seat is, in the midst of them that would swallow me up whole as the grave, and alive as those that go into the pit. At present we are all in motion, some looking out for a spot of ground, some bringing their offerings, others wishing the glory of the latter house may exceed the glory of the former; but it is to bear the same name, this I gave them to understand from the pulpit, and assigned the following reasons for it: that unless God provided men to work, and money to pay them, and materials to work with, no chapel could be erected, and if he provided all these, Providence must be its name. And it goes by this name already, and that justly, for though we have no chapel but in imagination, yet providence still exists.

A very noble house at the top of Portland Place belonging to Lord Foley has a very large garden about it, and this large garden is to be sold, or let to build on; we are now after a piece of it:

the chapel will no doubt be an eye-sore to Portland Place. Who knows whereunto this may grow? and who can tell but the hand of God may be in this, and that it may fall out to the furtherance of the gospel? I shall set myself upon the watch-tower till the vision speaks, which in the end will be made so plain as to enable me both to read and to run, for there is no running in obedience till the mind be instructed in the way.

Adieu.

W. H.

LETTER XVII.

I HAVE been busy in bringing out a book, and my hand getting unsteady it is but now and then that I can write at all. But I find that sore conflicts are attended with some new discoveries of new things, which are intended to mix with the old; and in the pulpit I find an increase of energy, and this brings an increase of hearers, and among these there appears an increase of awakened souls. Deep troubles lead into the deep waters of the sanctuary; and in these the Spirit searches the deep things of God; in these depths we are made to see and feel the things that are freely given us of God. Almost every sabbath-day's discourses are fetched out

of the fire, or out of the water; and I observe that whatsoever comes not from hence, has but little heat or moisture in it.

This furnace work debases, mortifies, and humbles the instrument, and empties it of self; its weakness and feebleness is felt, and the mind is turned to the all-sufficient arm of the Lord, and from hence fresh power is infused into the new man, which makes grace sufficient. And as out of the mouth of babes he perfects praise, so out of human frailty he perfects power by making us feel that we are but bruised reeds, and yet in him brazen walls and iron pillars.

Nor does this divine power ever appear more perfect or more sufficient to perform and perfect the great work of forming sinners anew, than when the instrument renounces and disclaims all human sufficiency; even babes will sometimes say, the Lord is with him, what power! he is strong in the Lord! the Lord is with him of a truth. The treasure of grace and truth, by the Spirit, is lodged in the earthen vessel, that the excellency and the power may appear to be of God and not of us; hence it is needful that our frailty and emptiness should be sometimes seen when we are left of God, and his power as conspicuous when blessed with his presence.

W. H. S. S.

My love to S. Mr. B. E. and all the seed royal.

LETTER XVIII.

To W. J.

My Son,

When thou wast in town I was just ready to say to you as Joseph did to his fellow-prisoners, "Why look ye so sadly to-day?" I hope times are better with thee now, "The rod and reproof give wisdom, but a child left to himself will fall." If sorrow succeeds the rod it is sanctified to us, "By sorrow of heart the spirit is broken, and by the sadness of the countenance the heart is made better." There is no rod laid upon us but what we make ourselves, we cut the birch and bind it up, God only uses it. "Hast thou not procured these things to thyself?" this is the question asked; and the answer is, "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me," &c. Micah vii. 9. By these things we learn to walk upright, by these things we grow, by these things we learn, by these things we live, and in all these things is the life of our spirits, so God revives us and makes us to live. These are our swings, our leading-strings, and our go-carts, and all little enough to teach us to set one foot before another in faith, or to make

straight paths for our feet; and surely there never was any nurse, governess, father or mother so tender, kind, careful, pitiful, and affectionate as our dear and dearly beloved Lord Jesus Christ: "His wrath is but a moment, in his favor is life; weeping may endure for a night, but joy cometh in the morning," Psal. xxx. 5.

Go to him again my son, he will wipe thine eyes, comfort thine heart, and bid thee go in peace; he knows our frame, and he knows thou art a stubborn one, who will want a good many yokes, clogs, and fetters by the way; he will bring them forth and put them on just as thy folly calls for them, and make all things, thy old man and all, work together for thy good. Tender my kind love to your mother, and to the person that sent the hare, and thank him for it. My respects to W. and all friends that love my Master Jesus.

While I remain, ever your's,

WM. HUNTINGTON.

LETTER XIX.

I WAS not a little pleased to hear that some little encouragement attended the reading the penny a day, a little of that coin goes a great way, and enough to support life is promised at

the worst of times. If no roast lamb, if no fatted calf, if no oil from the olive, no honey from the rock; if no sincere milk of the word, nor new wine of the kingdom, yet this remains: "Bread shall be given him, his waters shall be sure;" they shall have life in their souls, and refreshings in their sorrows, so that condemnation shall not enter into them, nor the fiery trial wither them. G—'s account does me good; God has taken two that dwelt in the wilderness, and slept in the woods; I am glad to hear of every appearing of Christ at Cranbrook; Christ most assuredly is visiting the weald of Kent.

About twenty-two years ago, a young woman, housemaid to the Earl of ——, came to hear me, and after some time was called, but never spake to me. Soon after the Lord's Master of the Horse married her, and they both went to the country house at P. in Sussex. About two years ago her husband, being wealthy, left his place and came to town, and she came and owned the relationship, and claimed her parentage, and was soon charmingly revived. A few months ago she drooped, and a fortnight ago died in a most glorious manner: now said she I see what I am sent to town for, to be received, and established, and ripened for heaven. I am to have the full account of it, as one of our members was there and abode with her. Just before she went off the woman asked,

'Should you not like to see the Doctor?' She answered, 'Yes, I should like to see him, but I can go now without my crutches.' I think you will see this account in print, if time permit.

Her husband, who has been not very kind to her, wanders about melancholy, saying, he never saw such a death in this world, nor does he believe that there is in all the world a more miserable man than himself. I have heard that he talks of going into the country; any where will mournful sinners run rather than mourn in Zion, where the promised blessing is. My love to Sarah and the children.

W. H. S. S.

LETTER XX.

Friend Jane,

HAVING some thoughts that you are desirous of altering your state, which I know by sad experience to be a wretched one, permit me to give thee a little advice about the object of thy choice, and the match. The adorable object, the grand personage, who is the king of love and of all real lovers, is one that loveth at all times; but he differs from all other lovers in his ways of shewing it. He often draws and

allures at first, but it is often seen as soon as we begin to be alarmed that the rod comes on; "As many as I love I rebuke and chasten:" and often the courtship is carried on by frowns, crosses, suspicions, trials, cold indifferences, jealousies, and sad searchings of heart; "All the churches shall know that I am he which searches the reins and hearts."

We came into this world wedded to the law, we are born in a self-righteous spirit, and our pride loves some ground of boasting, which the law doth not exclude; hence God sends it home to us to discover our sin, fill us with fear, terrify us with wrath, and condemn us to death. Here we labour hard, and mean well, but as we can give the law no love, the law can give us no life, hence a divorce is needful. This law has dominion over us as long as we live and no longer. When it has discovered our crimes, and cursed us to death; when despair of self invades us; when vain confidence fails; when false notions of a God all mercy are destroyed, and legal hope gives up the ghost——then we are loosed from that law, and are no adulteresses though we make a better choice, and get married to another man, "Even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4.

This strange divorce is absolutely necessary, and of great use to us, because the sentence of

the law wounds the spirit, and a wounded spirit withers all carnal love, and crucifies us to all the lovers, or to all the things loved, which this world can afford. This paves the way for the Lord to have all the heart, He that loveth any one better than me is not worthy of me, Mat. x. 37. The law makes sad work with our linsey-woolsey garment; the fig-leaf dress becomes very much tattered, and torn; we pull it about us this way and that way, but all in vain. Our filthiness is in our skirts, our heels are still bare, there is a time to rend and a time to sew —— but neither the fig-leaf dress, nor the new cloth patched to our old garments, will make a robe for the Lamb's wife. Sin and fear, guilt, filth and shame appear to our confusion when we have done our best; both top and tail, fore bodies and hind bodies, the stuff and the body lining, all is bad, it is filthy rags.

The Lord's most Holy Spirit reveals the atonement, this makes us nigh; by the discoveries of his own love he knits the marriage knot, and always embraces his spouse. Enwrapped in his own robe O how does such an highly favored soul blush, when irresistible love compleats the conquest, and seals the endless union! Humility and meekness adorn the mind, sweet submission bedecks the will, peace becalms the conscience, love enflames the heart,

while the raptures of joy make the countenance comely, which is an ornament of grace to the head, and a terror to the hypocrite in Zion.

Press forward Jane, God says, "It is not good that man should be alone," Gen ii. 18; and it is the second Adam that is meant by that man. God calls him a bridegroom and a husband, and therefore he must marry. God calls him likewise an everlasting father, and therefore he must have a wife and family, and he can have neither but among us; because he is man, in our nature, a brother of ours, and a very near kinsman: if he turns his back upon us he is a head without a body, a king without subjects, a husband without a wife, and a father without a family.

In this match, Jane, expect both the world and the devil to forbid the banns, for both are averse to the match; but remember that a divine joint here is the endless tie of a threefold cord. The Father chose the daughter, and proposed the match; the Son accepts the spouse in the banns of endless wedlock; and the Holy Spirit witnesses the union, and possesses the bride till the consummation of the marriage in heaven. All other banns of union are a rope of sand, witness my hand. You must distinguish Esau's hand from Jacob's voice.

LETTER XXI.

I RECEIVED Sarah's Epistle, and am heartily glad to find that she is still in the furnace. Our election can never be known without it; God has chosen us in the furnace of affliction; and it is in the fire that we are to call upon God, and to be answered by God, and likewise to be owned and acknowledged by him as his own, Read Zech. xiii. 9; and therefore there can be no hope without the fire. Every work is to be tried, revealed, and made manifest by fire. Read the first epistle of Corinthians, the third chapter; and I know of no one ingredient in the furnace worse than spiritual and carnal jealousy. I believe I had near three years of this fuel or coals of juniper; and if you will read the whole account of Sarah and Hagar, Jacob, Rachel, Leah, &c., you will see little else than these furious fumes among them; and under these fits they carried their complaints to God, who never failed to hear their cries, and redress their supposed wrongs.

For my part I doubt not but it will work for your soul's good, and I ground my hope upon nothing else but the troubles that you labour under; for who makes me glad, but those that I see made sorrowful? My lime-burning cured

me of one member of the old man, I mean inordinate affections; and while this reigned I had but half a heart for God, but when this idol was purged off I was fit for his service, and to be sent any where. No devil, Sarah, can ever prevail, no furnace, flame, fuel or fire can ever kindle; no flood, no deluge can ever overwhelm a soul that cries day and night to the darling, propitious, and eternal Son of God. Act like David, Sarah, give thyself unto prayer, attend continually upon this very thing; they that sow in tears shall reap in joy, and in due time you shall reap if you faint not. This in every time of trouble is my constant employ, and sure I am that nothing has been too hard for me in this work, throughout my whole pilgrimage. Many a snare, many a mountain, many a strong combination against me have I blown up, dispersed, and brought to confusion, by this poor little simple weapon called 'all prayer:' this, Sarah, is your arms and armour, and do you make full proof of its utility.

As the vessel conceives its burthen, do you pump it up upon your knees every time you go; you will lighten it of its cargo, and keep it above water, Read Psal. cix. 28: you will find first a wave of trouble and then a gale of glee, afflictions and comforts——the former creates an appetite, and the latter makes hope abound. The more bitter the herbs, the sweeter the lamb;

all Christ's garments smell of myrrh, and aloes, and with these ingredients did Joseph and Nicodemus embalm the Lord's body; and all his body mystical must share the same bitter and sweet. John's little book, and Ezekiel's roll was first sweet as honey, and then bitter as aloes. "The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy:" "In the day of prosperity be joyful, in the day of adversity consider; God has set the one against the other." It is my best peace with God to this day, "Thou hast known my soul in adversity;" and all peace must be weak where there is no trials, nor sensible need of a Saviour.

Give my kind love to poor ——, and to both your brothers, you are all on my mind, and in my heart, and I wish you all a share in the Master's cup; and that you may have a little flogging as well as the poor Doctor is my wish. God bless thee, so prays,

Your's in Christ,

W. H. S. S.

LETTER XXII.

Thursday.

Your's came to hand last night, but I am very busy. Poor Baker is dead. About a month ago I went to see him, and he seemed sweetened

in soul, quite resigned. About a week after I called, and the old enemy was hard at him; his comforts were all fled, he mourned sadly, and wept like a child weaned, and begged that I would not forget him. From that time he came into my mind continually, I may say in every prayer of mine; and every now and then I sent him a written scrap of encouragement. Last Wednesday I called on him again; he seemed placid, tranquil, and very happy; sweetly softened, meekened, and comforted, weeping for joy, and abounding in hope. When I left him he rose up to shake hands with me, and reeled backward, not able to stand, and said, 'Ah, satan cannot get me down as he used to do.' Being much pleased I laughed, and said, 'A poor creature that cannot stand alone is bantering the devil, is not this a fulfilment of this scripture, "Let the weak say I am strong?"' Joel iii. 10.

I left him and went to chapel, saying as I went along, that poor James was then in his dying frame, and began to be perfumed with the Spirit's spikenard. On Sunday last, at half past four in the morning, he took his leave, uttering these words, 'Let the weak say I am strong,' and articulated no more. He had no pain, but was quite worn out, so that not a pulse could move. He is to be buried to-morrow, and on Sunday morning I intend to preach his funeral, and perhaps from his dying words.

He was one of the best of men, a dear son of mine, and had stuck close to me for upwards of thirty years, and he now reaps the benefit of it.

On Monday next I set off for Bristol. Many have strove with all their might for twenty years to keep me from those parts, and preachers have circulated reports that my books are prohibited being sold by government—this is to hinder the reading of them. But a great door and effectual is opened to me, and there are many adversaries. Men shut me out but God enlarges me; men make me stink, but God perfumes me. Love to Sarah.

Excuse haste.

S. S.

LETTER XXIII.

The Cabin. Monday morning.

With duty to Mother I acquaint her that her epistle came safe to hand: am always glad to hear from ——, and much more so to hear, and I am enabled to believe, that God has given you a good hope through grace. Even in the fear of the Lord there is strong confidence, and this finds a place of refuge; but hope affords support on the brink of ruin, and weighs the burdened and shattered vessel out of despon-

dency, despair, and all the imaginary and dismal resoundings of hell. All the floods of satan's rage and blasphemy, and all the filth, scum, and dregs of inbred corruption, can never send the little bark to the bottom with a gospel hope on board.

Be of good courage, Mother, wrestle, struggle, and fight hard; the prize is worth contending for. The least grain of faith puts on the breastplate of righteousness, and this is in a measure perceptible to the weakest believer, by the subsiding of terrors, by some sensible enlargement from bondage, by the sensible suspensions of divine anger, and by all our accusers being at times silenced, baffled, blasted, and put to the rout. There can be nothing of this in the quickened soul where there is no faith, no imputed righteousness. Nothing, no nothing baffles the devil like gospel hope, and an imputed righteousness; the former forbids despair, and the latter repels the curse. Every act of faith, every revival of hope, weakens the devil's shafts, they blunt the points of his darts; and as the atonement is discovered to faith, so the malicious flame of satan's rage is quenched. Satanic fire can only burn in guilt, and where there is none of this fuel to feed the fire, there it must go out.

Satan's curse has no effect upon God's blessing, his accusations cannot stand against the just,

who lives by faith, nor can his reproaches prevail against the satisfaction of our surety. "Thou shalt," says God, "forget the shame of thy youth," which springs from the remembrance of youthful lusts; "and shalt not remember the reproach of thy widowhood any more," that is, the reproaches of satan when our souls are cursed and divorced from the law, and yet we cannot claim the better husband. This is our state of widowhood, and under which we are often saluted with a, 'Where is now thy God?' and, 'Where is now thy Jesus?' Away with you, satan, thou hast nothing to do with this match, for thou hast neither part nor lot in the matter, this voice is to the sons of men. God says, we shall forget the shame of our youth, and that we shall remember the reproach of our widowhood no more; for our maker is our husband, Isai. liv. 4. Kind love to both.

S. S.

LETTER XXIV.

Dear Friend,

SARAH is still in the furnace, and in the furnace God hath chosen us. Christ is the refiner, the elect are the ore to be tried, sin is the

dross, faith the gold, and the soul's salvation is the end aimed at. God keeps his fire in Zion, and his furnace in Jerusalem, so that it is always at hand and always hot; but none but the elect are favoured with this purifying flame, and all that escape this will be cast into another: there is a furnace of fire besides that in Zion.

But now for the different ingredients of which this flame is composed; love then, love of some sort or other is always one ingredient in this fire. The Jewish scribes were desperately enraged with jealousy at the apostles for preaching to the Gentiles; "I will provoke them to jealousy by them which are not a people." The scribes were lovers of themselves, proud, boasters; the enlightened Jews saw through them, the believing Gentiles hated them, and this filled them with jealous rage in behalf of beloved self, their high profession, and beloved profits. But this is not the case with God's elect, one ingredient in their fire is a sense, a deep-wounding sense of sin, which lays heavy on the mind; and bitter reflections from conscience upon every fresh remembrance of past sins, sets on fire the whole frame of nature.

A hopeless sense of God's revealed displeasure in a broken law which worketh wrath, is adding fire to fire, or as Milton says, 'Stirring up sin against law to fight.' The carnal mind shews its enmity at the impossible tasks of legal obedience,

and at the lawgiver for requiring impossibilities, and this enmity rages not a little. There is also a sense of the worth of our souls, a love to them, and a desire to save them, when the opposite to these are said to wrong their own souls; and all that hate Christ love death. And this real love to our own souls, which God hath kindled in us, is the cause of those grievous complaints——My friends are estranged from me, and my kinsmen stand afar off: "Refuge failed me; no man cared for my soul." Under all this there is a secret love to Christ, which the Spirit kindles; but as he stands behind our wall, and only shews himself through the lattice, our love is pent up, and if there be no glimpse of him, nor visits from him to draw it out, we cannot in love go forth. Nevertheless this love shews itself by loving them that love Christ, by shunning them that despise him, and by grudging every indulgence another is favoured with; by envying them that seem to enjoy his smiles, and wishing for the least crumb that falls from his table.

In this fire every slight, or imagined indifference by a friend, stirs up jealousy; and as sure as Sarah is born, so sure is this true; "From all your filthiness, and from all your idols will I cleanse you." Inordinate affections are palmed upon the old man; filth is purged first, and idols afterwards: and while God is purging us from these, the devil labours the more to make our

love to the creature inordinate. I have been through all this, and this is the work old girl that is going on in you, and when he purges us he will be dear to us. My kind love and hearty prayers attend this.

Your's in haste,

W. H. S. S.

LETTER XXV.

WHATEVER you do, learn to bear afflictions Sarah, you may glory in your infirmities when you have nothing else to glory in. Besides, it is by these things the quickened soul lives, and herein the life of God in the soul discovers itself. Let nothing in this world, nothing beneath the sun prove an idol, a rival, or an image of jealousy to provoke God. He, and his dear Son, and his most Holy Spirit, have set their love upon us, and they are jealous of our affections; and he will have the affections, the glory, the praise, and the honour of his children, and these he will never give to another. These are all the revenues of his realm, the tributes of his empire, which lay chiefly in the faith and faithfulness of his people to him, their love to him and his cause, and their hope in him; their prayers to him for all they want, and their trust in him to fulfil promises to them, and

afford the promised help in times of need, which his word assures us of: thanksgivings also for all his favours, spiritual, temporal, and eternal.

And I know that there is not a word spoken in his name, not a right answer given to a gainsayer, not an unctuous word that speaks good of his name, not a penitential tear from the eye of faith, but what is received, esteemed, and regarded; the latter is put into his bottle, and the former noted in his book. Every self-abasing, self-degrading, and soul-humbling sensation, all lowly mindedness, all mean, contemptuous, and nothingness in our own eyes; all self-abhorrence, self-loathing, and self-denial are the evangelical fruits of gospel obedience, and are put forth under the softening influences and operations of the Holy Spirit of God. And I know that every spring of gratitude, godly sorrow, or evangelical repentance; every concern for God's honour, wishing well to his cause and his name, sympathy with the Saviour in his sufferings, and feeling concern for the welfare of his family; these, and all pious longings after him, and all gratitude for his favours, his love-tokens, and kind providences, are fruits of his Spirit, and such as no empty professor can attain unto, produce, or even counterfeit.

God bless you and yours, so prays,

Your most sincere, faithful, and affectionate Friend,

W. H. S. S.

LETTER XXVI.

The Doctor to old Sarah with all due Respects.

I SEND to inform you that I find old age greatly weakens me, standing long now in the pulpit brings many strange wearisome pains on me, so that when I return on Tuesday eve, I am seldom right till Thursday morning. But the pleasing things which I have read and heard respecting the heavenly country, and a good hope of enjoying it through the mercy of God in Christ Jesus; and finding the infirmities of old age weaning me from this, and embittering it more and more to me, keeps me struggling for the prize of the high calling. For all the time that I remain here I must be kept poor, low, lean, and in beggary of soul: for if I get a little honey, wine, milk, butter, bread, or juice of the pomegranates, as soon as I get into the pulpit it begins to go off, and by the time I have done, the dew, the oil, the wine, &c. is all gone, and I return with a dry fleece, and an empty cruse; they are refreshed and watered with the well-spring of life, but I wax dead, dry, and barren. And thus death works in me, but life in them.

And here the private christian has the advan-

tage of the public labourer; all that he gets he keeps or eats, but all that I get is for the public; and if I labour for a whole week, and am never so successful in gathering fruits, and go filled with dew in my heart, and with fresh views in my head, yet one long and full discourse to a large, hungry, and thirsty flock will both empty, and drain the vessel quite dry.

I hope my old Mother gets on; we are sure to be right, Sarah, all the time we feel that in our flesh dwells no good thing; feeling this leads to self-abhorrence, and when self is abhorred Christ is sure to be all: "If any man come unto me, and hate not his own life, he cannot be my disciple." No truer criterion than self-abasement; and Christ always rises and falls in our esteem, according as self is admired or debased, gratified or denied. The fight of faith may be discerned, and we may know whether war with satan and the world is going on, or at a stand, by prayer. When the devil, sin, and the world, have finally prevailed, there is an end to all prayer; and as sure as prayer goes on, so sure the devil loses ground.

Prayer, Sarah, is God's delight, and man's best weapon, it is both offensive and defensive, it is a preservative to ourselves, and a dagger to our enemies. This, in private, I esteem above all my privileges, the choicest of all the means of grace, and the ingatherer of all promised good.

partakers of the sufferings, so shall we be also of the consolations: hence David, under the rod, looked out for this, and prophesied of it; "My horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil." Light, love, liberty and joy, are the pleasing and delicious sensations of this anointing. Love is the fire by which this oil is fed, and joy is the flame that breaks out and ascends from it; and this is the reason that it is called the oil of gladness, and the oil of joy. And young believers are very anxious after it, hence the wise man says, "There is a treasure to be desired, and oil in the dwelling of the wise," Prov. xxi. 20.

I am fully persuaded that Sarah has seen her sinful life and nature, and the sting of death which is the piercing dart of death, and the anger of God which attends it——— these do not now pierce her, nor sink her. Hope counteracts despair, faith counteracts unbelief, and love counteracts servile fear, which springs from wrath; and when these graces are not going out in lively exercises, and are not engaged in bringing in joy and peace, yet they at such times abide at home to prop up the heart against the attacks of satan; and against the rebellion of our inbred corruptions. Hence it is at such times, and upon such trials, complaints like these, "Upon my peace came great bitterness,"

state, which is wretched, poor, miserable, blind, and naked. The anointing is to discover this, our real state to us, so as that we may feel it. Under this teaching, fear that springs from danger, and sin which exposes us to wrath, make the yoke of bondage heavy. Now this yoke is to be destroyed because of the anointing, Isai. x. 27. At the destruction of this yoke, fear gives way to love, and grief gives place to joy. This change being made within, it causes a change without; the countenance which was either fallen, dejected, or sad, looks healthy and cheerful: this oil makes the face to shine, Psal. civ. 15. This secret oil is resembled by all material oil, which naturally rises above all liquids, and will be uppermost; nor will it incorporate with any fluid lighter, meaner, or inferior to itself. So that which is born of the flesh is flesh, and that which is born of the Spirit is spirit; for though the heart like the troubled sea casts up its mire and dirt, yet grace shall reign; no water can quench it, nor flood drown it.

This anointing is generally communicated after some sharp soul exercises, such as reproof and rebuke by the word preached: "Let the righteous smite me it shall be a kindness, let him reprove me it shall be an excellent oil." Sharp soul exercises prepare us for this unction, and the one is as sure as the other; for if we are

different operations, set forth by those different emblems, in order to make one complete volume of the Contemplations. God will distinguish them that are his by many signs within and without. The Lord does not permit any to succeed against his poor, worthless, unprofitable servant, though they try hard at it. His heart and his hand, his faithfulness and truth, his covenant and his promises, his dear Son, and his most Holy Spirit, are all engaged in our behalf; and so no weapon formed can prosper. This I narrowly watch, this I clearly see, at this I wonder, and by these things God endears himself to his poor despised ones.

When once hope springs up, and peace flows in, when humiliation and self-abhorrence takes place, the soul feels its hold, urges its claims, and expects his promised help, knowing, the government of all the subjects is to be upon his shoulders, and it soon learns to cast its cares and burthens there. And when once the soul finds its way, it labours hard to keep that path clear, the door open, the throne in view; and it feels often to see whether it is indulged with access, or obstructed; whether it may make free, or stand aloof; whether confession, prayer, or thanksgivings go off best from the altar, and ease the heart most as they ascend: and when there is no vail on the mind, no confusion to baffle, no prevailing unbelief to shackle or entangle the

offering, we compass the altar with joy. The privilege is great at such times, and indeed the end of the gospel ministry is to bring souls to fellowship with the Father, and with his Son, Christ Jesus. This is the end of it, and God's end is our rest, our satisfaction, and our comfort.

Best love to old Sarah, and her new man.

THE DOCTOR.

LETTER XXIX.

OLD Sarah's short scrap came upon her sight of mine to———. The cruse seemed too scant to fill the pages; the springs may appear low, and the dews cease to descend, but the principle of divine life is still struggling within, and making diligent search. There is a feeling after him the last thing in laying down, and the first thing in waking up, and if he has but been there and gone again, the savour is left, and the transient visit is acknowledged. Peace he brings, and peace he leaves, and every legacy is highly prized.

"They that are after the Spirit, do mind the things of the Spirit," Rom. viii. 5. The comforts of love, this is the first, and the highest of all,

but if this cannot be attained, then comfort from an assurance is sought after, and a removal of all doubts and fears about the goodness of our state. If this be denied then the testimony of conscience is sought, and the joy that arises from that. But if all is disquietude here, then the stability of hope is looked after, and a longing for, and looking out for the Lord's return, in hope of the revival of the work, and fresh light to see the path. And here our strength is to sit still, until he brings us forth to the light, that we may behold his righteousness.

The lost sheep, and the sheep that has lost its way, are to be sought out, looked up, and brought back by the good shepherd. "I have gone astray like a lost sheep," says David, "seek thy servant, for I do not forget," or have not forgotten, "thy commandments:" I am still bound to love thee, and thy flock, therefore seek thy servant. I am now getting all together for a long tour. "The harvest is great, but labourers are few," and I am old, and reaping is hard work for an old stiff back. Good bye, Sarah, be a good girl and mind your book.

THE DOCTOR.

LETTER XXX.

To the Unknown Friend.

SIR,

I RECEIVED yours. The temptation about the unpardonable sin is common to almost all persons that are brought to see the exceeding sinfulness of sin, wrath, and ruin sin has exposed them to: I laboured long under the same. No sin of the body is this sin, no sort of uncleanness, theft, nor even murder is that sin; none more unclean than Mary Magdalen, and some of the Corinthians, Read 1 Cor. vi. 9—11. Onesimus was a thief, and Moses and Paul were both murderers, but all these were saved. It is neither excess, idolatry, nor witchcraft, as may be seen in Manasseh, king of Israel.

The unpardonable sin is a sin of the mind; the person that commits it must be a professor, and confessor of the gospel. He must be a man who has been illuminated, or enlightened in his understanding to know; the natural affections stirred up, which is called tasting the good word of God. He must be one who has been an eye and ear witness to the power and force of God's grace and spirit, in its operations and effects upon others, so as to be convinced of the reality and force of it. Nor is it a jealous

envying of the happiness of others, when we ourselves seem to be neglected; the nine apostles were filled with indignation against James and John, for wishing to sit at the left hand and right of Christ in his kingdom. But it is a falling finally away from Christ, after all this profession; not falling into sin, but falling away finally, apostatizing, so as to return no more.

There must be a hating both God and Christ, as our Lord charges the Jews; "They have no cloak for their sin, for they have seen and hated both me and my Father." This apostate must labour to hinder the work upon others, knowingly, out of spite, which is called doing despite to the Spirit of grace. There must be a speaking against Christ openly, and this against conviction, truth, and conscience, which is called crucifying Christ afresh, and putting him to open shame.

The malice of this apostate must go further, in ascribing the ministry of the gospel, and the power of it in the hearts of God's saints, to satan, and that out of malice, knowing better; and speaking against all convictions knowingly, as the Jews, who saw our Lord's miracles, and envying him the honour, said, "This fellow casteth out devils by Beelzebub the prince of the devils." To which the Saviour replies, "All manner of sin and blasphemy shall be forgiven

unto men: but he that shall blaspheme against the Holy Ghost, hath never forgiveness;" because you say, I cast out devils by Beelzebub, &c. so that you see what this sin is. If this short epistle be of any use or encouragement to you, give God the praise; as for me I am a sinner.

W. H. S. S.

LETTER XXXI.

I THINK that wonders have not ceased. A woman who is wife to a farmer between W. and D. was one day deeply wounded with this impulsive voice, 'Thou art a lost sinner.' The false anchor gave way, all refuges of lies failed, her sin found her out, and conscience did its office. Relaxation, a slow fever, and loss of appetite followed, until she got so bad as to be incapable of her business. After much doctoring, and long lingering, she was recommended to the sea air, and her husband took her a private lodging at Dover. When the husband left her, the woman of the house asked her of her affliction, the causes of it, and how long it had been on her, and she told her the whole of it; that the sole cause was, she was a lost sinner.

The woman brought her a book, and bid her read it. The author mentioned many providences that had appeared in his youth, troubles also and

prayers that God had seemed to regard, and she kept pace with him. He described his convictions also, and her heart tallied with that. She read on till she came to the author's deliverance, and then hope sprung up, and peace flowed in. Her spirits rose, her appetite returned, she eat and drank, and her countenance was no more sad, and she went home. The book was my Kingdom of Heaven, &c.—Some time back being ill, Dr. B. of W. was sent for to her, and observing her spiritual converse he asked her where she got it, and she told him all the above.

Another poorish woman at B. about two miles from B. in Kent, had been in soul trouble for years, and could get no relief. She one day sent her girl to buy a piece of bacon; she brought it home in a sheet of printed paper. The girl put the bacon out of the paper, and fell to reading it, and the name of God being mentioned in it, she bid the girl read it out, and God blessed it to the woman. She then sent for all the rest of those papers at the shop, and obtained them, and read them to her soul's comfort. A son of hers, who a few weeks after went to see her, being amazed at the change wrought in his mother, asked how she obtained it; she told him, and shewed him the papers. He replied, 'The papers are Mr. Huntington's Sermon on the Dimensions of God's Love; that is the man I

sit under.' A Mr. M. at C. who belongs to us, and who told us this, keeps the above young man as a servant.

A Mr. B. at C. being an arminian, he was a great talker about religion. He one day met ——— in the fields walking, and seeing her low and ill, he told her he was sorry to see it; she replied, I never shall be better till I hear Mr. Huntington; he answered, you have nothing to hinder you; she took it as a reproof, and came the Sunday following. Sometime back this man married an arminian wife, and if I mistake not she was a class leader. This woman hating the truth, and the power of it, used to borrow my Bank of Faith, and go among her acquaintances, and read it, jesting, spouting, and ridiculing it. After she had finished her last time of acting, one of her eyes went blind, and soon after she went ill to bed. The neighbours observing the house and windows shut up day after day, they entered into it, and found her and her husband both dead! men may deceive themselves, but God is not mocked. Whoever they were that tore my sermon of God's love to pieces and sold it for waste paper, were like those servants who had bread enough and to spare; and the poor woman, like the prodigal, was perishing with hunger, and eat what the others loathed. If you will copy off this account, Mr. B. might like to read it to the people,

and he would keep it by him: for why should the wonders God hath wrought, be lost in silence, and forgot? Respects to Sarah.

THE COALHEAVER.

LETTER XXXII.

I HAVE lately been a good deal exercised in my mind with various things. Poor Jenkins is very ill, and has been exceeding low in his mind; and I have had unabated epistles from him to attend to. Satan and unbelief have met together in the Doctor, while the rage of the enemy in his access to me, and influence upon me, stirred up the carnal mind, and its enmity and rebellion, and these made uncomfortable work within. Since that conflict, the better visitor has approached, and faith has gone forth to meet him, and to welcome him in: this is the best of all meetings, and of all unions.

And of late I have watched, observed, and considered it, and so it really is; whenever the devil is let loose upon us, every corruption is animated and put in motion, they feel their master's feet, and by their motions shew their alliance, their attachment, and their loyalty: when the wicked rise, the new man is hidden, Prov. xxviii. 12. Faith and love meet, em-

brace, and adore the Saviour; unbelief and enmity meet, embrace, and adore the devil. These are the motions which produce all our changes, and we cannot say as our dear, precious, and ever adorable Master did, namely, "The prince of this world cometh, and hath nothing in me." We have enough to invite him, embrace him, and to entertain him too; we have the outward man, the body; and the old man, who is enmity. Besides, the new man which is love, not our love but God's love, not our love to God, but his love to us: this is the new man, and must be if charity believeth all things, hopeth all things, beareth all things, endureth all things, and rejoiceth in the truth, is not puffed up, and thinketh no evil. This is the new man, which the old man persecutes, which the world hates, and which is the genuine offspring of the King of kings, and a sweet one he is.

Ever your's,

W. H. S. S.

LETTER XXXIII.

I HAVE finished the copy of the sermon you mention, and with it my thoughts on two texts more; one is, "The fields are white already to harvest;" and the other, "At our gates are all

manner of fruits, new and old:" but my hand being unsteady, I get on but slowly.

Last week I had a most singular account from a young man, a countryman, a native of B. in Kent; he was high in profession among a small company there. He got hold of one of my books, and this threw him to the ground, and his profession fell before the ark; he then waged war, or like a wolf, fell foul of the flock, and the shepherd too: a sharp battle ensued, but he would neither give way, nor give up. He came to London to live, and to hear me, and though he was always out of my sight, yet it seems I fell on him, and not like one that beats the air, for every stroke told, being upon that part already galled. At last he gave way, and fled into Buckinghamshire, and I kept the field. Here providence frowned, pocket failed, conscience flogged, and he came back again.

He no sooner appeared on the stage, but, according to his account, I fell on him again, and beat him on the old sore place; not only for former offences, but for running away also in the day of battle. Nevertheless he stood his ground, got work in town under an advocate of Winchester's, who lampooned me all the week long as bad as I did him on the Sundays. At last he gave ground again and fled, and I kept the field a second time. His father had a little money, his mother understood lace, and all

three set off to Northampton, and set up in that business; he and his mother travelled to buy the lace, and hell followed him. They traded until all was gone; the father raged, the mother grieved, and the son fainted and failed.

Back they came again, the father got into a superintendant's place in a coal wharf, the mother into lodgings, and the son came and appeared on the stage again; not that I should see him; for he took care of that. Nevertheless I hit him again, and we had several desperate rounds more; at last he fainted, and fell to the ground through loss of blood, and want of breath; nor would he get up, nor would he rebel any more, nor would he try to run away, nor would he strike a stroke more if I killed him. At this time his Second came in, and picked him up, standing at the right hand of the poor, to save him from those that condemned his soul. Here I had two to withstand me, and a third, the Comforter was not far off; so upon this it seems I gave over, and we ended in cool blood, and not in the heat of anger.

When I looked upon his ruddy countenance, I was astonished, for he is but a stripling, and I a man of war from my youth. His weapons were carnal, and mine mighty through God; yet this insignificant rascal owned, with many tears, that he had withstood me for six years: however my weapons broke every bone in his

skin. And thus the physician has healed the bones that have been broken, yet should he ever dare to commence hostilities a second time, one stroke from my weapons would make them all come to pieces again; this I know by blessed experience. His words are weighty, savoury, and unctuous; and I find a double love to him, being my countryman in a double sense, and I believe a genuine offspring of the heavenly Jerusalem; a noble vine, wholly a right seed, and one that cannot degenerate into a strange slip. My respects to all.

W. H. S. S.

LETTER XXXIV.

THINE epistle came to hand, but I have such a cold and cough that I cannot write. I wonder not at the young man's dream. Our poor dear King is very ill, the death of his darling has quite overset him. He is the anointed of the Lord, the breath of our nostrils, under whose shadow we dwell among the heathen. When he goes, I fear the power of the holy people will be scattered; no more tolerations for us. The papists will come into power, and regain the outer court—the dead protestants; and when they get the national church, the congregational must be exposed.

When I was last in the North, I dreamed I was at the head of a large party, which party was all behind me, disputing with a number of desperate men, with large crouds behind them; and suddenly a large rock sprung out of the ground, and I pointed to it, saying, 'That is for us, look at that,' and at which they seemed abashed. I awoke, and soon after fell asleep again, and dreamed again the same dream, until the rock rose up as before, to which I pointed a second time. My foes seemed again confounded, and I awoke with these words, sounding both in heart and ears; "Thou hast been honourable, and I have loved thee."

In the spring last, I dreamed that myself and another were burnt at a stake. As soon as I came to the place a most beautiful woman, most gaily attired, with a handsome face, but vicious appearance, looked and grinned at me from behind a splendid curtain: when she had glutted her eyes she withdrew, and I saw her no more. I concluded she was the whore of Babylon, who will not grin long, and when she goes it will be for good and all. I saw the remains of myself and friend lay on the earth, black as a coal, and not bigger than two geese, which I thought was the departed soul's view of the body's last remains, and then I awoke.

All ranks and classes of worshippers are paving the pope's way, church folks, arminians, soci-

nians, and all sorts of dead dissenters. And these shall find it as the Jews did, who all thirsted for idol worship; but Nebuchadnezzar's image in Dura, when they must either fall down or go into the furnace, sickened them. And so these who are casting up the way for the man of sin, shall have their fill, for all shall worship him, whose names are not found written in the lamb's book of life: and wo to them that worship this beast, for they shall drink of the wrath of the Almighty. Thus all sorts of professors shall hasten the slaughter of the witnesses, and this slaughter shall ripen them for ruin. But there is a heavy storm coming on I fear, and not a few are taken, and are still taking from the evil to come.

God bless you all.

S. S.

LETTER XXXV.

August 7, 1795. Church Street, Paddington.

It comes to inform you that I am to be at Lewes next Sunday se'nnight, the 16th instant, to preach there three times on that day, and on the Monday, Tuesday, and Wednesday evenings following, if God permit, when and where

I hope to see brother W. I have been very poorly for some time, and am but weak and feeble now, but, "Bless the Lord, O my soul, and forget not all his benefits;" and for a good hope through grace among the many undeserved and unexpected favours bestowed on the least of all his creaaures, and the chief of all sinners. He leaves me not without a witness, nor without an evidence, nor without a token for good, nor without a providence, nor without light, nor without life, all of which are new covenant blessings, and bear a lasting date.

Faithful are the covenant-makers, and the compact is well executed, ratified, and confirmed, by the covenant head: the blessings all free, all safe, and all sure; all yea, and all amen, from end to end. The bond of it is God's eternal love; the legacies, grace and glory; the heirs of it, predestinated to the adoption of sons; the donator, God the Father; the testator, who confirmed it by death, Jesus Christ; the executor and distributor of the legacies, the Holy Ghost; the promise sure to all the seed. The way into the bond of this covenant, is under the rod; the gate of entrance, is Christ; the act of entering, is believing; the blessings then enjoyed are joy and peace.

This is the covenant of grace, because it exhibits and reveals the everlasting love of God, and all the blessed fruits and effects of it. A

covenant of life, because life is the great and grand blessing of it, and because life and immortality are brought to light by it. It is the covenant of peace, because peace, reconciliation, and friendship through Christ, are revealed in it, and held forth by it. It is the better covenant, holding forth the greatest and best things. The covenant of promise, because all the blessings of it are freely given. The brotherly covenant, that brings us as sons to the elder brother, and makes us joint heirs with him. The covenant of royalty that makes us kings; the covenant of an everlasting priesthood, that makes us priests unto God; and the covenant of wedlock, by which we are betrothed for ever in righteousness, faithfulness, tender mercy, and loving-kindness, joined to the Lord, and one spirit with him. But I must stop, or else my cruse will run till there will not be a vessel more, or at least nothing to fill it. God bless you all. Amen, and amen.

WM. HUNTINGTON.

LETTER XXXVI.

To Mrs. H.

WELL Mary, how do you do? Is it well with thee? is it well with thy husband? is it well with the children? "Say ye to the righ-

teous it shall be well with him." Oh! the spotless robe, the brilliant garment, the bridal attire, the soul-adorning vesture, which the heavenly bridegroom hath wrought out for those that trust in him before the sons of men He came forth as a bridegroom from his chamber, and rejoiced as a giant to run a race. He saw the darling of his soul in the ruins of the fall, a prey in the den of dragons, exposed to the vengeance of heaven, bound hand and foot in the chains of guilt, and led captive by the worst of foes. He saw the airy heavens swarming with devils, and the dark places of the earth filled with violence, and with the habitations of cruelty. He considered the infernal legions he had to encounter, and the malicious tribes he had to oppose. He saw the infinite breach that was open between God and man; but in this gap he saw no man, and he wondered there was no intercessor; but his own arm must bring salvation, and his own righteousness must sustain him.

Pity to his spouse moved him, and indignation at his foes roused him; the day of vengeance rose up in his heart, and the year of his redeemed appeared in view, Isai. lxiii. 4. "He put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke," Isai. lix. 17. His perpetual and spotless obedience added strength to

his invincible breastplate, and every victory added lustre to his helmet. The crooked serpent felt the dint of his sword, and the lighting down of his arm distributed the indignation of his anger; the vengeance of his garments filled his enemies with terror, while his zeal swallowed him up: he wounded the infernal head over divers countries. The objects of his choice bowed to his sceptre when they felt the arrows of his quiver, and received truth, meekness and righteousness, while the right hand of his godhead shewed the manhood terrible things. His conflicts were not attended with a confused noise, nor in garments rolled in blood, but with burning and fuel of fire. The corrupt trees became the fuel of his wrath, but his purifying furnace was in Zion; by fire and by sword did he plead with all flesh, and the slain of the Lord was many: and by the sword of his mouth, and the breath of his lips, was that slaughter made.

He went forth for the salvation of his people, yea, God the Father went forth for salvation with his anointed, and he divided him a portion with the great, and a spoil with the strong man armed. And though often sunk with sorrows and acquainted with grief, yet he shall drink of the brook in the way, and therefore shall he lift up his head, and pursue his victories; for every time that he drank of that brook, the power of the Lord was present to heal, and of course

some conquests were made, and the subjects of his kingdom were increased. Nor did he ever quit the field of action till satan, sin, and death were subdued, and many of his subjects were led to feel their enemies overthrow, and to triumph in the victory. He led captivity captive, and he received gifts for all rebels that came over to his standard, and ever since, the Lord God has dwelt among men.

But bless him, he shall appear the second time, and dethrone all the principalities of satan, the prince of the power of the air; the fear, the pit, and the snare. The wrath of the law that excites fear, and the bottomless pit, and those to whom the Lord Jesus hath been a snare and a trap, will all be revealed and brought to light, for the windows of heaven shall open, and the foundations of the earth shall shake. The earth shall break, dissolve, and move exceedingly; the earth shall reel to and fro, and be moved like a cottage, under her load of transgressions, and it shall fall and never rise again—then shall all the infernal potentates be punished, and wicked princes of the earth with them. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high;" this punishment is a vial of wrath on the air, on the prince of the power of the air, Rev. xvi. 17: the last vial destroys the devils, and binds them a thousand years.

"And he shall punish the kings of the earth upon the earth;" this is, putting down all rule, all authority, and all power. "And they shall be gathered together, as prisoners are gathered into the pit, and shall be shut up in the prison," and remain there a thousand years; "and after many days shall they be visited;" after a thousand years, "they shall be brought forth to the day of wrath," Job xxi. 30. Then shall the bright luminaries of heaven vail their rays, when "The righteous shall shine forth as the sun, in the glory of their Father's kingdom." Then shall appear Adam and Eve, Noah, Abraham, Isaac and Jacob; David, Solomon, and all the forefathers of Christ after the flesh, who in a literal sense are older than he. "Then the moon shall be confounded and the sun ashamed;" but Oh, what follows! "When the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously." Read Isai. xxiv. 17—23; and compare with Revelations, the sixteenth chapter.

Mary, I have taken an unusual flight, that few, very few in our days, can pursue. "The way is above to the wise, that we may depart from hell beneath." Tender my kind and best respects to my dear Brother, to brother T. his wife, and to all that favour the righteous cause of the Son of God, is the constant prayer of,

W. H. S. S.

LETTER XXXVII.

TO Mr. B.

I YESTERDAY received my dear friend's letter, and am sorry to find him so low; but whether we ascend the mount or descend the valley, or our feet stand on the even place, God works his own will in all these. On the mount we may speak wisdom in a mystery, in the valley become weak to the weak, on an even place confirm the churches; if in chains speak to them under the law. We must not judge of our success by our frames; comfort doth not perform the whole work on mount Zion, but crowns it. Sons of thunder, and sons of oil, are both in God's hands, nor are all prospects confined to the hills. You read of the valley of vision, where deep things are discovered out of darkness, and the shadow of death brought to light, by being turned into the morning; and it is here that the morning star appears, the first harbinger of glory. Some rays of the sun succeed, and on the beams hereof we ascend the mountains of rocks, to see the King in his beauty; but when these beams of his chambers are withdrawn, the old vail closes again, to inform us that he who dwelleth in the light no mortal can approach, no eye hath seen, nor can see.

He who only hath immortality, is separate from sinners, the prince of this world hath nothing in him; yet all believing sinners are one with him, and one in him, though the prince of this world hath so much in us, for, "Who shall separate us from the love of Christ?" Oh, the gloomy and dismal vail that hangs so heavy over us! this makes darkness the Lord's pavilion, nevertheless his goodness passes before us. In this we see his back parts, "But my face shall not be seen;" so it was under the law, but not so bad under the gospel. He there shone on Moses' face, this glory was skin deep, the skin of Moses' face did shine; but all these were shadows, and not so much as the image of the things. But Christ is the brightness of his glory, and the engraved image of his person! And the gospel is a glass which reflects a more exact likeness than all the images of the Sculptor, or the portraits of the Limner, or all the types of the ceremonial law, and for this reason ——— the open and saving visions of faith, under the gospel, are no less than a divine exhibition of the most sacred Trinity, which under the law was known by word, but very, very dimly with respect to vision.

Observe the apostle, Moses put on a vail, but we not so, but with open face. God shone upon Moses' face, but he shines into our heart, to give us the light of the knowledge of the glory

of God, in the face of Jesus Christ; and while we look, as through a glass darkly, we are changed into the same image, from glory to glory, as by the Spirit of the Lord: there is the light, knowledge, and glory of the Father; the face of Jesus; and the transforming operations of the Spirit. I often look back at this, weep, moan, and struggle to break forth, but all in vain; for we are surrounded with corruption, and blinded by the devil. These are the grave-clothes that keep us down, and the napkin that keeps us blind: and if we, who are to feed others, are indulged, permitted to soar and ascend the mount, the lads and asses abide at the foot of the hill, while we ascend to worship.

Christ came down from the mount of transfiguration when he preached to the people, and cast out devils. Moses must descend to speak to Israel, who were almost dead at the light of his countenance, till he wrapped his face in a mantle. What we crave, the wicked shun; we wish his presence to go with us, when the wicked perish at the presence of God. In short, all things combine to keep us down, the weakness and darkness of the people, their want of spiritual senses to discern, their dull ears and gross hearts keep us lying among the pots; for, get the wings of the dove, and you are out of sight, the preacher is hid in a corner; and if at any time we do see eye to eye, it is when we are

all wrapped in the cloud together. My poor dear Jenkins is gone, but God has given me one more, who seems to be after my own heart. God prosper him, bless him, and be with him, this is the prayer and desire of,

Thine affectionate Brother, Friend and Servant,

THE COALHEAVER.

LETTER XXXVIII.

We got safe home on Thursday, about two o'clock, and what I have often observed came to pass. On my journey to Lewes, and from thence to the Wells, I know not when I have been more indulged with the sensible presence of God; such sweet, soft, humbling, and meekening sensations, as are not in the general upon old professors, in such abounding degrees. I saw more beauty in a tree, a field, or in an animal, than in all the artificial works of men's hands, in all the houses I passed: Solomon in all his glory never matched the lily.

But the Comforter shews us things to come, for God spoke once, yea twice, and I perceived it, that this was a supporting cordial against future trouble; a day of adversity would follow this prosperity: I attended to it, and expected it. On the Sunday I preached —— but on the

Tuesday such a violent cold and fever, and such rheumatic pains in my hip, that I could not well stand, much less go. On Wednesday so hoarse that I could not preach, but was obliged to take to my bed. I preached yesterday, but had hard work to make them hear me; however, I had a glorious time in the evening from Matt. xxi. 44; but am still poorly with cold, fever, and a pain in the chest, and the weather is very unfavourable for invalids.

I was thankful to hear, that the Lord owned his word by so unworthy, and so despicable an ambassador; but the work is all his own, and his church is his workmanship, and it is well for us that it is so. The papists are mustering all their force, and it is not doubted but they will gain unlimited power. Love to all friends.

W. H.

LETTER XXXIX.

The Cabin. Monday morning.

YOUR'S, with all its heavy tidings, came to hand. Many, and grievous complaints of the same kind, have been brought to my ears in the course of my ministry, and some in a more emaciated state than ever you was: a blacker catalogue than some at Corinth is not to be

found. However, we do not want to lessen our sins, by setting them against either Paul, Manasseh, or Magdalen; our sins are many, and God knows they are exceeding great, but the fountain that he has opened, cleanses from all sin. Idolatry, and fellowship with a familiar spirit, called spiritual wickedness in high places, is the worst of all; and those you read of in the Acts, who burnt their books of curious arts, seem to be of this stamp.

I have now been accustomed to walk the hospitals for thirty years, and am not so much terrified at every report of a perilous, a desperate, or an incurable disease, as I used to be. I have one that sits under me now, a female, who was alarmed, and sunk into despair, and went raving mad, and was chained down in a madhouse, and has hard warts of flesh on her wrists to this day, wrung with the chains. But she came out again, and came again under me, and where she got her wound, there she got her health, and belongs to us this day. I know another, a young man, who ran from place to place to hear the word, but I believe went where the truth in the power of it was not known; and labouring in his own strength, and gaining no ground, he despaired and hung himself, but was cut down in time, and saved. And soon he resolved, and to work against sin and satan, flesh and blood, he went again; but finding sin still reigned in him, and despairing of

success, he cut his throat from ear to ear: however, to the astonishment of every one that knew him, he survived that.

And afterwards finding his terrors besetting him afresh, he began again, but in his own strength, and sin still reigned in his heart, and broke out in spite of all he could do; and then he threw himself out of a hay-loft window, head foremost, upon a stone pavement, and fractured his skull. He lay senseless and speechless many days: and after all this, he came under that despised wretch, called the Coalheaver, and there the Lord delivered him. He came and offered himself to join us, and shewed us his throat, and his head, and his hands, for he was born a leper, and used to wear woollen yarn gloves, and took the sacrament in them. Soon after he fell sick, and I myself visited him, and carried him now and then a few shillings, to keep him from starving; and he continued in sweet submission, and blessed God for the Coalheaver to the last.

It is the law, and nothing else, that has entered thy heart; its work is to discover sin, and make it exceeding sinful; it makes the offence abound, and being spiritual it reaches the soul. It genders to bondage, fills the soul with servile fear, ministers death and condemnation, and works the wrath of God in the sinner. Our sin takes occasion by this, and rouses up all its foulness and filth against the holiness of God in the law; and

our enmity against God exerts itself against the wrath of God revealed in the law, which law worketh wrath in us. Self-pity, and unutterable enmity against the Most High, was what the law always worked in me; and from this inward work proceeded all my fruitless schemes of trying to get into non-existence, or else above the Almighty, and out of his reach; pushing at every vain devised corner, just as the prophet decribes it, like a wild bull in a net, full of the fury and rebuke of the Lord. And all convictions wrought by the law, were in my soul dry, barren, desperate, black, and attended with the pains of hell: no contrition, abasement, transient ray, real desire, hope or expectation, but only now and then, and they momentary, and always came from another quarter, but never from the law. Nevertheless, "Blessed is that man whom thou chastenest, and teachest him out of thy law;" for none else need a Saviour.

G. tells me his heart is not honest; in one sense it may not, in another sense it is honest. By the heart is often meant the conscience, according to John: "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God." If we consider conscience as a magistrate armed, enlightened, stirred up, authorised and commissioned, empowered and emboldened to do justice, to magnify his office, to pursue us,

apprehend us, take us up, hold us fast, and condemn us, and all our best performances; certain I am that conscience is of God's side, works with the law, and in his office acts an honest part; much better than Paul's, when it persuaded him he ought to do many things contrary to the name of Jesus; and better than theirs Christ speaks of, Whosoever killeth you will think they do God service—thoughts and conscience were far from honesty in both them.

W. H. S. S.

LETTER XL.

My dearly beloved Companion in travail,

Be thou now a follower of me, as I am going before. "Cast up, cast up the highway:" Christ is the way, the truth, and the life; "No man cometh to the Father but by me," John xiv. 6. To cast up this way is to set Christ as crucified before sinners, and to make the whole bible to testify of him. "Gather out the stones:" this is to shew that no hardened apostates nor impostors, ever got into this way, so that we need not stumble at their apostacy. "Take up the stumbling-blocks;" that is to make those passages plain, which weak believers stagger at.

"Every valley shall be exalted:" the worst

valley is, the dark valley of the shadow of death, here nothing but destruction is felt and feared; but when the sun of righteousness arises and shines, the shadow of death is turned into the morning: "Thou turnest man to destruction," that is the shadow of death; "and then sayest, Return ye children of men;" that is the morning. "Every mountain and hill shall be brought low:" The highest mountain is election, called a mountain of brass; when love comes, this mountain is brought down to us, and we know our election of God. Christ is the mountain of the Lord's house, the rock that is higher than we; but when faith comes, then, "Thou hast set my feet upon a rock, and established my goings:" "I believed, therefore have I spoken," Psal. cxvi. 10.

And now having passed from death to life by faith, and faith having fixed itself above, in Christ Jesus, the ways that we travel take their names from the grace of God found in our hearts; hence it is said that, "The way of life is above to the wise, that he may depart from hell beneath." Faith in the imputed righteousness of Christ, which justifies us freely from all things, gives our path another name: "The path of the just is as the shining light, that shineth more and more unto the perfect day," Prov. iv. 18. And, "Being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom. v. 1;

this gives another name to our path: "Wisdom's ways are ways of pleasantness, and all her paths are peace."

Faith (that always works by love,) and love is the fulfilling of the law, this puts another title on our way: "I will run the way of thy commandments, when thou shalt enlarge my heart;" "Charity is the more excellent way." Being partakers of the Holy Spirit of God, and having put on the new man of grace, which is created in righteousness and true holiness, our path is styled the way of holiness: "The unclean shall not pass over it, but the redeemed shall walk there. And the wayfaring men though fools, shall not err therein," Isai xxxv. 8, 9, 10.

W. H.

LETTER XLI.

TO MR. T.

Dear Friend,

I HAD no sooner sent off my last to you, then I received one from you, I think it was about two hours after. I have been for these three months hard at work, writing a book, which has swelled to a much larger bulk than I expected; however, I hope shortly to finish it. I was very glad to hear from you, and shall be

glad to see you at any time, and you are always welcome to any conversation with me. I bless my God my health is purely, considering my age and hard labour: however, a good God encourages me much in it, by sending vast numbers to hear the word, and by owning and blessing it not to a few, which is a sore grief to my adversaries; but God will work, and none shall hinder it.

Those that know the plague of the human heart, and the wiles of satan, will ever thank God for sending me; and the Lord says, "The whole need not the physician, but those that are sick." Those that are at ease will never approve of me, nor will God approve of them, for he sent his Son to seek and save them that are lost, and to call sinners to repentence. Never were my chapels fuller than now, which is taken notice of by almost all observers. Farewell; the Doctor sends his kind respects; and both the little ones, who are very well, join me in love and respects.

W. H. S. S.

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